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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

Jackson, Miss., December 3, 1936

NEW SERIES
VOLUME XXXVIII. No. 49

THE FIRST BAPTIST CHURCH Holly Springs, Miss.

The early history of the Baptist Church is difficult to obtain, because the records have been lost and the older members have passed on.

The first building was a small frame building, which is still standing on Hamilton-Gholson Street. Tradition says the first lot was the gift of Robert Greer. But the first recorded deed was made March 14, 1837 by the Board of Police, and was received for the church by John Hardin, Thomas Loving, David Hardin and Edmund Caldwell. The name of the church then was the First Reformed Baptist Church. The first pastor was Rev. Mr. Frazier, and the first trustees were Wm. M. Strickland, Wm. A. Roberts, Ben Fant, Aaron Woodruff and a Mr. Holcomb.

The church remained small and poor, but maintained services until the war of 1860-65. During the war no services were held. After the war services were renewed and Rev. E. D. Miller who lived at Waterford preached once a month. The little band had a hard struggle, and was supported largely by the Home Mission Board and the State Mission Board. This support continued for years. One of the deacons told the present pastor that he once went before the State Board for help and one member remarked that Holly Springs had been on the Board ever since he could remember. Minutes of old Coldwater Association frequently record offerings made for the Holly Springs Church.

In 1898 while Dr. W. T. Lowrey was pastor the second building was erected on Van Dorn and Spring Streets. The membership was then very small and it was only by almost every conceivable sacrifice that this pretty little brick building was erected. While this building was in use among the following served as pastor: Dr. Roland Q. Leavell, Dr. Leonard Leavell, Rev. J. A. Rogers, Rev. Mr. Zachert, Rev. D. A. McCall, Rev. J. A. Horton and Rev. E. L. Wesson.

While Rev. E. L. Wesson was pastor the present commodious and beautiful building, which provides adequately for all the needs of a modern church, was erected in 1923. This was a work of faith, and the effort to meet the payments has taxed the strength of the congregation. But the last dollar of indebtedness will be met this year and the formal dedication will take place in January. One remarkable thing about this building is it was not made at the expense of missions. Even during the depression days the church did not give less than \$600.00 to \$700.00 for mission causes. This year they will give from \$1,000.00 to \$1,200.00. Few churches are more loyal to the mission work than Holly Springs.

Soon after the present house was built brother Wesson resigned as pastor and was succeeded by Rev. G. C. Sandusky who served from 1924 to 1928. Brother Sandusky did a fine work as pastor. The Sunday school was fully graded and departmentized. The B. T. U. work was also stressed and greatly helped by this noble pastor. He is also remembered for his devout consecration, and his passion for souls.

The present pastor, Rev. R. A. Morris, began his work December 10, 1928.

Through the past few years the church has seen a steady growth. For the past ten or eleven years they have maintained full-time preaching, kept up payments on their building debt, and loyally supported missions. The present member-

ship is 390. With the end of their building debt in sight the church is looking forward to an aggressive forward program.

—BR—

REV. R. A. MORRIS, PASTOR

—O—

The second Sunday in December Rev. R. A. Morris will complete his eighth year of ministry to our church. During these eight years, in spite of the lean years of the depression, there has been a continued healthy upward progress. At the beginning of brother Morris' ministry the church had an outstanding bonded indebtedness of \$9,000 on its new building. Had it not been for necessary repairs and repainting the wood work, amounting to about \$2,000, we would have had the building paid out two years ago. However, at this year's roll call day, an annual event of the church on the first Sunday in November, we hope to raise the necessary amount needed to pay off the last of our indebtedness.

During the eight years of brother Morris' ministry there have been 269 additions to the church. All auxiliaries of the church have been vitally active. There has been no break in debt reduction; and within these eight years, the church has given over \$9,000 to missions and benevolences.

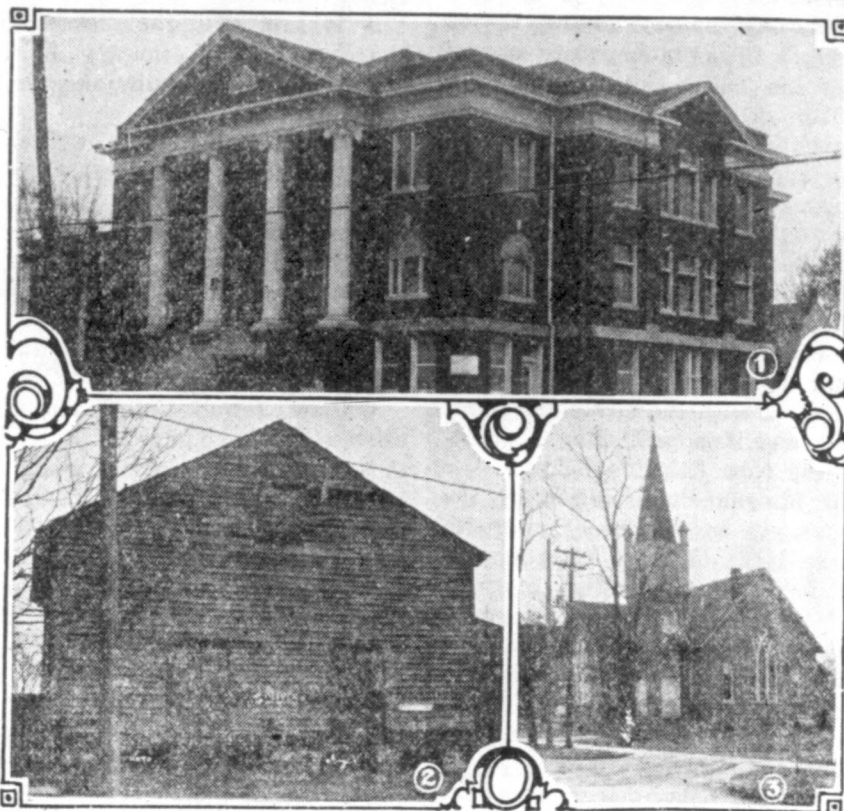
Not only the Baptist Church of Holly Springs but the people of the town and community appreciate the clean, exemplary life he has led as a citizen.

—A Deacon

—BR—

Dr. and Mrs. J. E. Buchanan were honor guests in the home of their son, J. E. Buchanan, Jr., at Blue Mountain on their fifty-seventh wedding anniversary.

Pastor Phipps had W. W. Kyzar with him in a five days meeting at McCall's Creek. The preaching was good but the sinners were not there. Brother Phipps has accepted a call to Ramah church, one of the oldest in the state.



1. Present Baptist Church House, erected 1923. E. L. Wesson, Pastor.
2. First Baptist Church House, still standing, erected 1837, or 38.
3. Second Church House, erected during Dr. W. T. Lowrey's pastorate.

This Special Holly Springs Edition made possible by the contributions of the following firms and individuals:

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D. C. Vandever, County Agent
R. D. Bowers
W. C. Jones
N. L. Rhodes
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Mr. and Mrs. H. D. Walker
Mr. and Mrs. C. E. Nichols
Rev. and Mrs. R. A. Morris
Evie Hurdle

A bad liver can make a bad disposition. But it is just as important to remember that a bad disposition can make a bad liver.

Dr. L. L. Gwaltney, editor of the Alabama Baptist, was one of the speakers at the Pastors' and Laymen's Conference preceding the Texas Convention, and Editor McConnell speaks most highly of him and his address.

Sparks and Splinters

Rev. James Sullivan preached Sunday night for Pastor Middleton at Clinton. His home is in Clinton, and he is attending the Louisville Seminary.

A local official in Arkansas is being tried, at this writing, for holding negroes in slavery under the pretense of their working out a fine for vagrancy. It was interesting to note that the lawyers defending him would have no Republicans or Socialists on the jury.

One of Washington's dailies quotes Bishop Waldorf as saying: "The intemperate use of liquor is turning the nation into a slaughter house. The number of auto accidents causing death, injury and damage, in which drunken drivers figure, is appalling." Liquor advertising papers please copy.

A religious movement known as "Christian Communism" has been initiated in France and has acquired considerable importance. Made up of both Catholics and Protestants, it accepts the economic views of Karl Marx, but regards them as compatible with the principles of Christianity. Its symbol is the cross with the sickle and hammer superimposed, and it is publishing a quarterly magazine, "The New Earth."—Sel.

The Permanent Bunyan Fund, raised by the American Tract Society on the three hundredth anniversary of the birth of John Bunyan, has been responsible for the republication of "Pilgrim's Progress" in many languages. Recently the Society made possible the translation and publication of this priceless book in Garo. The work was done in cooperation with Miss L. M. Holbrook, of the American Baptist Assam Mission, Tura, Assam, India.

American Federation of Labor delegates assembled in Tampa, Fla., recently expressed their opposition to Fascism and Communism. They are wise to include both. Both are antagonistic to liberty and Americanism. And we are in more danger of fascism in this country than of communism, and the first is if possible worse than the last. The people who are spending their time fighting communism would do well to include fascism, or they will bring themselves and their cause under suspicion.

The following is from a responsible and widely circulated religious journal: "It is reported that the Italian government of Abyssinia has dismissed twenty-two missionaries of Protestant churches working in that country. Sweden has lodged a protest with the British ambassador in Addis Ababa. The report is that the Italian government is about to fulfill its purpose of allowing only Italians to work in Ethiopia as missionaries."

We had just as well recognize that there is a group of people in Mississippi who are sympathetic with lawlessness, and it is entirely possible that some of these have gotten into the legislature. The opposition to Gov. White's request for aid in suppressing lawlessness must be attributed, in part to this group. The liquor people do not want any law enforced which interferes with their business. They will send a multitude of souls to hell for two-bits. And they can afford to spend money to prevent any legislation which curbs the sale of liquor. Any man in the legislature who opposes an appropriation to enforce the law owes it to himself to give a good reason for so doing. If he cannot give a good reason, then he ought to be exposed for what he is. Some sheriffs, according to Gov. White, have said they are not equipped to enforce the law, and the Governor is asking the legislature to make appropriations which will enable him to do it. The governor, by the constitution, is made responsible for law enforcement. He has the National Guard at his command. But he needs funds to meet the expense of using the guard. The law abiding people of Mississippi are not going to turn over the control to the lawless. It is time for all concerned for the good name of the state to let their voices be heard.

Convention Board meeting December 7, at 7 P. M., First Church, Jackson.

Louisiana Convention had two sermons, one the first day and a missionary sermon the second day.

Dr. W. L. Poteat was recently made president of the North Carolina Baptist Convention, and he is said to be "past eighty."

Louisiana Baptists authorized the appointment of a committee of fifteen to direct a campaign to raise \$100,000 for their college at Pineville.

J. D. Brown helped in a meeting in Imanuel Church, Baton Rouge, in which 61 were added to the membership, and then accepted the call to become pastor.

It is said that the membership gain in the churches of this country in 1935 was much larger than the population gain, that is in percentages.

Stillis seized by federal officers in 1935 had a daily capacity of 1,668,000 gallons of liquor. Maybe the repeal of the prohibition amendment has not been discovered by these vultures.

Former Pastor L. T. Hastings assisted Pastor J. D. Carroll at Coliseum Place Church, New Orleans, in a two weeks meeting. There were 33 additions and the work of the church greatly helped.

William Jewell College in Missouri recently celebrated the eighty-ninth birthday of Dr. J. C. Armstrong, the oldest alumnus, graduated in 1874. He is said to have made the highest scholastic record of any student of the college. He is now librarian.

Dr. Everett Gill in welcoming Louisiana Baptists to New Orleans said he did so in the name of 26 churches. That's 20 more than they had 18 years ago. But they have a long way to travel to catch up with the Negro Baptists who have 125 churches.

More than one-fourth of the Baptist churches in North Carolina report no baptisms for a year. How about Mississippi? Anybody gone through the statistics? Of the North Carolina pastors only a few over a half take the Baptist state paper.

A mistake was made in the date of the next Central Mississippi Preachers' Conference in the notices sent out. It will be on December 14 and, not November. The Conference is at Clinton, a good program being provided and dinner served to the visiting preachers.

Arkansas is attracting nation wide attention today by the discussion by a commission of the tenancy problem. Things generally get better when they are given publicity. Fresh air is a mighty good thing for men and ideas. The only people who are afraid of the light are those whose deeds are evil.

Brother C. J. Olander is chairman of the Committee in Mississippi that looks after the old preachers. He is anxious that our people shall remember them generously. The Board in Dallas gives back to Mississippi all that we give for relief. Christmas time is a good time to remember them. The W. M. U. is setting the rest of us a good example in this matter.

Tuskegee Institute will place a life sized bust of Prof. Geo. W. Carver in the hall of fame of that institution. It is the work of a distinguished artist, wrought in bronze. Dr. Carver has made a reputation as a scientist and benefactor of mankind known around the world. Friends who wish to contribute may send \$1.00 to Chairman of Fortieth Anniversary, Tuskegee Institute, Alabama.

The Sunday School Board has just issued a book by Dr. M. T. Andrews, well known pastor and author of Texarkana, with the title, "Adults and the Art of Learning." This is not a new field with Dr. Andrews. Knowing his fitness for this work, and his interest in it, the Sunday School Board asked him to put his thoughts into this convenient and useable form. It is intended to show how grown people can keep on growing and how this is accomplished in connection with our Sunday school and B. T. U. work. Pastors and other leaders in this line should see that their people have access to the book. It can be had for 50c from the Baptist Book Store.

Dr. E. K. Cox is this week with Pastor Mark Lowry in a revival meeting at Wesson.

New Mexico Baptists propose to raise for all missions and benevolence next year \$30,000. They are few but faithful.

The leader of the rebellion in Spain promises that "the new state" will support the Catholic church. What will it do for the Moors from Africa who led the fighting?

Sunday, Nov. 8, 1936, the Henleyfield Baptist Church, Pearl River County, in conference, licensed I. J. Smith, Jr., to preach the gospel. He is in junior college at Poplarville. All the brethren will pray for this fine young man.—J. R. Eubanks, Pastor.

Lexington Church during the absence of Pastor F. J. Chastain, while attending the Natchez Convention took up the task of paying their church debt and installing a heating system, and nearly finished it before he returned.

The budget of Leland Church is \$12,000 for 1937, of which one-third is for missions and benevolence. Pastor Westmoreland is preaching a series of sermons on the great chapters in the Bible. Congregations growing.

The postoffice address of Dr. W. A. McComb is changed from Flora to Mississippi City. Before leaving Flora he saw the new roof put on the church building, the outside repainted and \$400.00 in the treasury with which to repaint the inside. Blessings on him and his wife down on the coast.

Recently The American Tract Society offered a prize of \$1,000.00 given by Mrs. F. J. Shepard, for the best popular treatise on any one of the essential doctrines of the Bible. The prize was won by Dr. H. A. Ironside, pastor of the Moody Memorial Church in Chicago, who wrote on "Except Ye Repent." This will be published by the Tract Society, and probably some of the others which were submitted.

Beginning next Sunday Dr. J. W. Middleton, pastor at Clinton, will preach a series of sermons for six Sunday mornings on Faith in a Doubting Age. These will be on the subject, (1) Can I believe in God as a present-day reality? (2) Can I believe the Bible? (3) Can I believe in the Virgin Birth? (4) Can I believe in the Resurrection? (5) Heaven, (6) Hell. Also at the evening services questions which have been put in the question box will be answered.

On Dec. 14-15 the fourth annual Southwest Baptist Church Music Conference will be held at the Southwestern Seminary, Ft. Worth. Prof. I. E. Reynolds deserves great praise for this and all efforts to promote the praise and worship services in our churches. He has arranged a great program of discussion of church music from many points of view and by many students and specialists in this field. The closing session of the conference will be the complete presentation of Handels' "Messiah" which will be worth traveling across the continent to hear.

Recently the Relief and Annuity Board presented to the Education Commission of the Southern Baptist Convention its annuity plan which has been adopted by most of the Southwide agencies of the Southern Baptist Convention. This was passed on to the Baptist colleges in the various states of the South for their consideration. The plan provides an annuity for the employees of our boards and institutions when they have reached the age of retirement, or in case of health failure. It seems to be now up to the colleges.

Our brethren of other denominations who have substituted something else for immersion as baptism occasionally express concern about Baptists lest they should attach some magical efficacy to baptism. Now the fact is it is just the other way round. Of all the people in the world Baptists are the ones who utterly deny any saving value to baptism. And the reason sprinkling and pouring were substituted for baptism, and the reason for infant baptism is the belief in those who practice it that it has sacramental or saving virtue. Baptists believe that immersion is necessary to preserve the symbolic means of baptism. Others believe it makes people children of God or a sign and seal of the covenant.

HOLLY SPRINGS IN THE WAR BETWEEN THE STATES

By John M. Mickle

Holly Springs was not a strategic point and, therefore, no great battle was fought here. Neither army thought it worthwhile to attempt to hold it.

Early in the war the Federals captured Memphis and established a large force there, from which armies were sent out to fight battles further south and east. They invested the town at intervals, however, and sent out numerous raids from Memphis, which resulted in numerous clashes here with the harrassing Confederates, with an engagement occasionally between regiments near here.

With the absence of military investment or civil government from either side, the town was dubbed "The Republic of Holly Springs."

The city government continued to function, elected a mayor and aldermen, who ordered "sidewalks repaired, ditches filled," and so on, as though the great drama of war was not going on.

The old minute book, dating back to the forties, and continuing until after the war, stated they collected taxes, but in what sort of money it did not record. How I would like to know! But when I found the book those citizens who knew had passed on.

It was the part of wisdom, but in these four years no mention, whatever, was made of the war; except to record a Federal order towards the last.

Neither government maintained a postoffice here, but citizens placed two cracker boxes in Bob Simpson's vacant store—on the site of the present postoffice—and Confederate soldier-boys, slipping in on furlough, placed letters from comrades in one. Citizens placed letters in the other, and returning soldiers took these to the front. The Federals did not disturb this emergency postoffice.

Holly Springs suffered much during the war, the Federal blockade reduced food supplies to the minimum. Livestock and food were taken and there was much robbery of houses by soldiers, though many were decent fellows.

The Federals had orders to burn all unoccupied residences in town and country, and did, but I never heard of any occupied houses being burned. A Federal command resting here locked some prisoners—their own men—in the court house, a wooden structure, and these fired the clock tower and the building was destroyed, but not by orders.

People resorted to crude methods for a food supply. Roasting ears were grated on large tin graters, like nutmeg graters, and used for bread. Toasted dried corn was ground and used for coffee, and tea was made from sassafras leaves. Most families kept a cow and had milk and butter. Dried corn was ground in hand mills for bread. People ate meat when they could get it. I saw my first orange after the war—they sold for twenty-five cents a piece in Memphis.

None but old men were left in town by the war, and as there were many lawless characters, often without conscience as to life and property, passing through the town, the ladies petitioned his commander to send Town Marshal Billie Jones back from the army for protection, which was done. Mr. Jones, a fearless officer, resigned his office and enlisted in the Confederate army early in the war. He remained here for the rest of the war, undisturbed by the Union troops. The late Bud Jones was his son.

Pardon two little personal stories. The Yankee blockade shut Santa Claus out, and the little Confederate flag I found in my stocking was homemade—an ivory handle from an old parasol, some fringe and cloth.

I was a loyal "rebel." Cousin Jimmie Crump (Dabney Crump of Memphis is his son) was back with a wounded arm. To have a little fun with me he brought two apples for me to choose from, one a bright red, was a Yankee apple, the other, a knotty little green one, was Confeder-

ate. I promptly took the green one, and he rewarded my loyalty with both.

I said there was no major battle near Holly Springs, but General Van Dorn's clash into Holly Springs in December 1862, was one of the most brilliant incidents of the war.

In preparation for his intended march on Vicksburg by land, General Grant had accumulated a vast store of supplies here, over \$2,000,000 worth of clothing, food, feed, munitions and so on. These were housed where possible, and otherwise piled in the open around the depot.

To guard these stores General Grant left a regiment, which was camped at the fair grounds, now partly occupied by CCC camp 2424. A chain of pickets was thrown around the town.

General Van Dorn, whose command was hidden out some miles east of town, sent a spy in, who feigned to be a countryman whose wife was about to be confined, and who dashed frantically over town and camp looking for a doctor.

In Van Dorn's command were a number of soldiers from Holly Springs, who know every hog path, and preceding the attack, slipped through the lines and captured enough of the sentinels to permit Van Dorn's free entrance. The Union command was asleep and were easily captured.

The Confederates had to work fast. General Grant was at Oxford, only thirty miles away, with his army on their way to Vicksburg, and he had heard of the attack and would be back next day with an overwhelming force.

So supplies in the open were burned. The three story Masonic building was filled with munitions and there was not time to move them out, so the building was blown up. It was said the building rose apparently intact for about a hundred feet and flew to pieces.

Supplies were stored at the iron foundry, several hundred yards north of the railroad crossing, on the west side of the I. C. road.

Before the war this foundry did a large business in the Mid-South. The Moresque building, opposite Lafayette Square, a show place in New Orleans, was moulded here and shipped down. Its three stories covered a block. It was destroyed by fire some years ago.

Early in the war the Confederate government bought the foundry and converted it into an arms factory. The Federals had seized it, and so Van Dorn burned that and the supplies.

When the Masonic building, which stood on the site of the present one on the east side of the square, was blown up, it set fire to the wooden buildings occupying the rest of the block and all were burned.

The east half of the north side of the square, also of wood, caught fire, and in turn fired the Magnolia Hotel, a three story brick structure, occupying almost all of the best end of the north side.

The destruction of the supplies here caused Grant to turn back and go down by river to Vicksburg.

Holly Springs and Marshall County possessed a fine citizenship as a whole, white and black and of all classes. Patriotism was strong and two companies soon answered the call to arms and were sent to Pensacola.

One of these was the Home Guards, an antebellum militia company, recruited to full strength, with Thomas W. Harris captain.

The Jeff Davis Rifles, Samuel Benton captain, was organized on the call; as was the Quitman Rifles of Waterford, Robert McGowan captain, which entrained with the other two for Pensacola. Other companies in town and county were forming.

The women were patriotic to the core and few held their men back, even in the bitter days of the war. The women met daily in the Masonic Hall the first year of the war to make clothes and bandages for the soldiers.

Holly Springs claims one Confederate major general and four brigadier generals who called this place home, though all but three were living elsewhere when war came.

These were: Major General E. C. Walthall, later U. S. senator; General W. S. Heatherston, General James R. Chalmers, General Claudius Sears and General William Govan.

General A. M. West moved here after the war and is buried here.

—BR—

THE PAST YEAR AT HOLLY SPRINGS

—O—

The past year has been the eighth of the present pastor. It has seen some gain and growth. There have been seventy-three additions to the church.

The Lottie Moon Offering in December was the largest ever given, \$102.00 being given for that work.

In April the Bible Institute was held. Dr. R. B. Gunter was with us for two days, speaking on Stewardship. Then Rev. F. E. Goodbar, of Lonoke, Ark., now vice-president of Central College, came and preached for two days on Distinctive Baptist Doctrines. This Bible Institute greatly strengthened our people. During it the pastor taught the Epistle to the Colossians.

Last fall the church put on a tithing campaign in which a large number of new tithers was secured, and the finances of the church put on a sound basis.

In June Dr. Arthur Fox and his son, Paul, led our revival. This was one of the best meetings ever held in the town. The church was greatly revived and 60 members added.

In August the annual School of Missions was held. Miss Edwina Robinson was present and taught classes daily for G. A. and Y. W. A. The pastor taught the boys, using "Basil Lee Lockett," and taught "Girdling the Globe for God," Dodd, to a class of men and women. Our church looks forward to the School of Mission as one of the most helpful weeks of the year.

August 31st was one of the great days of the year. It was Young People's Day, and all the young people of the county were invited. Prof. Chester E. Swor was the guest speaker—morning and evening. This day was a turning point for some of our young people. The plan is to make it an annual day.

This year saw the first of our young people going into special service. Miss Hester Seale entered the W. M. U. Training School in September. She is one of our best and the church sent her with its prayers. We hope to see another of our fine young people go next year.

This year will see the end of our building debt. Sunday, November 1st is Roll Call and Home Coming and the final \$300 needed to clear all indebtedness will be raised then.

The church is facing the next year hopefully, with plans for all major activities already made.

—BR—

YOUR EVANGELIST

—O—

As your evangelist I am now in my 35th series of meetings for the year 1936. The Convention Board report shows that I had spoken 522 times up to the first of November. During the year I have taught Stewardship and Soul Winning classes and drilled children in Bible studies in addition to the regular preaching work. The Lord and his people have kept me busy and I have been happy in the work. I have one more engagement and the possibility of another between this and the close of the year. I'd like to have one more for this year and then begin making engagements for 1937. The Stewardship revivals held early in the year have proven helpful to the churches all during the year. If any brethren desire such meetings in the early weeks of 1937 I shall be very glad to serve them.

With a revival of Stewardship and Soul Passion there will come the salvation of the lost and new efforts for kingdom progress.

Awaiting your call, I am

Yours fraternally,

Bryan Simmons

—BR—

Dr. J. W. Newbrough, who attended many of our district associations recently, reports 69 conversions in the Home Board Rescue Mission in New Orleans in the first 20 days of this month.

EDITORIALS

OUR CENTENNIAL MEMORIALS

There was not room nor time last week to give reports of everything done at the Convention. Among the things not given was a report of the three memorial services held outside the church and regular convention hours. Only brief record is given now.

First of these was the memorial service held at the building in Washington where the Convention was organized one hundred years ago. It was an occasion of thrilling interest. Natchez friends carried those guests who were without transportation, out six miles from the city to old Washington a place of great historic interest. Here was the Methodist church in which the first constitutional convention of Mississippi was held and the first constitution adopted. Here they point out the spreading liveoak under which Aaron Burr was tried for treason. Here is the site of the first college in America which gave a B.A. degree to women. Here is Jefferson Military Academy, more than 100 years old, whose cadets showed us many courtesies. And here is the old church building of Clear Creek Baptist Church, still standing and in good condition for its age, the building in which the Convention was organized in 1836. It is a very spacious building, capable of seating some 800 people, just one big room, now owned by a negro benevolent society, whose members were very courteous in their treatment of the Convention folk. The immense pulpit is still there. The vaulted room is supported by the walls with no pillars in between. On the rear wall of the church (now fronting the road) is placed the bronze tablet which Rev. J. L. Boyd had prepared and put in place. The services consisted of scripture reading and prayer, and an address by Dr. J. W. Lee of Batesville. Brother Boyd was in charge of the service. There was a large congregation, and a stirring address.

We give an account elsewhere of the Memorial Exercises at the site of old Salem Church, the first organized in the state, sent us by Dr. G. P. White. And we shall give our readers a little later the address of Dr. White.

In the cemetery at the grave of Ashley Vaughn on Wednesday afternoon members of the Convention assembled to honor the memory of the Convention's first president. They sang Amazing Grace and were led in prayer by Rev. Silas B. Cooper, pastor of Mr. M. E. Leake who gave the marker. The address was by President Frank Moody Purser, a son and nephew of two preachers who sought to keep alive the old Clear Creek church. Rev. J. L. Boyd gave a brief sketch of the life of Ashley Vaughn, and Dr. W. T. Lowrey of Clinton led in prayer. The congregation sang Am I a Soldier of the Cross, and the service closed with Taps sounded by one of the cadets of the Jefferson Military Academy. Grateful for the leadership of the past, and for God's blessing upon us through the hundred years past, we turn our faces confidently to the future.

THE DEBT COMPLEX

It is quite possible for people to get their minds so set on the attainment of a minor objective, that the major purpose in life is lost sight of. It is possible also in trying to avoid one mistake to have our minds so set on it that we run into some other mistake that is worse. We were driving a car along the highway when suddenly a bunch of guineas on the side of the road took a notion to cross the road. In swerving the car to the left to avoid running into the guineas we ran the car into a ditch. At another time a ten cent puppy ran into the road ahead of us as we drove along the highway. To avoid hitting the puppy we darted too far to the right, jumped off the highway, ran over a sapling and broke a radius rod which cost us \$8.75 to replace. To avoid making a little mistake it is possible to run into one many times worse.

Now as to the debt complex. We have heard

more about debts in the past five years than we have had in all our denominational experience. We have heard so much about it that many have come to the conclusion that we made a mistake, or possibly committed a sin in ever having made denominational debts. We put it down here as a profound conviction; the sin or the mistake is not in making debts, but in not paying them. You may write that down in big letters if you want to, and save us the trouble. We sin, not in making debts, but in not paying them. That ought to be so plain as to be axiomatic. That is true all down the line, whether in ordinary business, or in religious work. There is nothing essentially wrong in making debts. The wrong is in not paying them. Everybody knows that to be true in ordinary business.

If anybody tells you that our denominational debts were made by preachers, just tell him that this is not true. The first debt made on Mississippi Baptists for which we are now responsible was planned by a good, wise, godly, far-seeing layman, the man who was then secretary of our Education Commission. And he made no mistake. The heaviest debt on any one agency of Mississippi Baptists today is a debt that was contracted by a layman. This is not to start trouble between laymen and preachers, but just to keep the record straight.

There is even danger that people may misapply scripture in an effort to condemn the making of debts. When Paul said, "Owe no man anything save to love one another," he wasn't condemning nor forbidding the making of debts. He may have been urging people to pay them but he was certainly not forbidding the making of them. What he is doing is to show that every human obligation is included in and fulfilled by loving one-another. If you do that you will never do any wrong to anybody. He says all human obligations head up in this one duty. And Jesus said the same thing in different words. To forbid absolutely the contracting of any debt is to stop all the world's business. It would then be necessary for a man who hired another to work for him to stand by him and drop a penny in his pocket every time he struck a lick of work. Better wait till sundown anyway. And we know of no church which pays the pastor upon the conclusion of every day's work. Some of them think they are doing fine if they square up at the end of the year.

The people of Mississippi, along with those of 45 other states of this union seem to be mightily well pleased with the making of debts by the national administration, judging from the way they voted on the third of November. We boast of the statesmanship of our great president who saved a nation from collapse or revolution by spending money which wasn't in the treasury, by borrowing billions of dollars. "Look what has been done for the farmer!" How was it done? By the federal government going into debt as never before done or dreamed of. "Emergency!" we call it. And we go to the polls and put our stamp of approval on it. Of course pay day is coming.

We are expressing no fondness for debts. We don't like them a little bit. We ought to get rid of what we have and keep the debt business down to the minimum, by the help of the Lord. But there are some things which we need to bear in mind. One of these is that but for our debts, the great work being done by everyone of our colleges and some of our other splendid institutions would have been impossible. There were some things that needed to be done, had to be done, and could not be done without incurring debt. These debts represent invaluable assets in our work, assets necessary to our work, permanent assets which future generations will be blessed by and which they ought to help to pay. Just as good roads and permanent buildings constructed by the state are to be paid for not simply by the people of 1936 but by those who get the benefit of them ten years hence. This is simple justice.

Another thing we need to do is to get our minds on something else besides debts. We have work to do and there will be more and more of

it to do. While we are paying our debts, let's go on with the business of the kingdom. We can do both, and we will do both. We saw a boy the other day who was trying to learn to ride his bicycle with his face to the rear. He had probably recently been to a circus. That's a pretty good stunt at a circus, but there are lots of things done in a circus for which there is no earthly use in ordinary life. There is no good in riding backward. And there is no use in keeping our minds forever on the debts. Pay them; yes, let's pay them and get done with it. But there is work ahead, plenty of it and glorious work. 1937 will be a glorious year. And Baptists of Mississippi have got plenty to do. Let's do it.

—BR—

We are under deep obligation to Dr. Frank S. Groner, President of the College of Marshall, Marshall, Texas, for a copy of one of the most interesting and informing documents extant dealing with Baptist history in this part of the country. It is a "Republication of the Minutes of the Mississippi Baptist Association from its organization in 1806 to the present time," 1849. It is printed by Hinton and Co. of New Orleans in 1849, and has an introduction by T. M. Bond. The amount of business transacted at these associational meetings was small, but the record of it is important as showing what the people were interested in. The names of those mentioned in the book are important to our history, and there are included in the minutes messages, called circular letters, which went out to all the churches. This record going back to 1806 antedates the time when Mississippi became a state. Mississippi Association was the first organized and covered first and last a large part of the country from New Orleans to a short distance this side of Memphis. Included in these minutes are preamble, articles of faith, rules of decorum, powers of the association, etc. In the minutes for 1807 are the following churches, Salem, New Hope, Bethel, New Providence, and Ebenezer. Messengers were John Stampley, Wilson Bowles, John Erwin, Moses Hadley, John Cutler, Reuben Jackson, Cornelius Whittington, Wm. Causey, Ezra Courtney, and Hardy Byar. These minutes will be preserved in the historical collection at Mississippi College. We are deeply indebted to Dr. Groner, and to others who have sent historical material.

—BR—

Texas Baptists had 2,300 enrolled messengers at their Convention.

Dr. and Mrs. B. G. Lowrey, who have made their home recently in Hattiesburg, will spend the winter in Shreveport with their only daughter, Mrs. Grayson.

The Oklahoma Baptist Convention seems to have reached the high water mark in every way. They found difficulty in getting an auditorium big enough and had to use three auditoriums at one time, employing a radio. There were 1,525 messengers, 600 more than last year, and 1,500 visitors were registered.

—BR—

More than fifty foreign missionaries have begun to receive their pension checks from The Relief and Annuity Board, and all active foreign missionaries are participating in the Foreign Mission Board's pension plan administered by The Relief and Annuity Board.

Sixty per cent of all Orphanage workers in the South are enrolled in a similar plan to that of the Foreign Mission Board.

Every church ought to do as well as this for its pastor, and all churches can do it through the Age Security Plan of The Relief and Annuity Board by paying an amount equal to 3 per cent of the pastors' salaries, the pastors to pay a like amount. Address inquiries to Thomas J. Watts, Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

WALNUT CHURCH

It would be hard to find a church which has made a larger percentage of growth than has the Walnut Church of Tippah County. This church calls itself a year young. It has less than 100 members. But during the past twelve months, the church has erected a \$7,000.00 building without outside aid, and they owe only a small amount which will in all probability be paid by the beginning of next year.

While doing this, the church has felt that it could not afford to pay its own debts and neglected the debts of the Mississippi Baptist Convention, and out of gratitude for the blessings of the Lord upon the church and with the hearty approval of the pastor and Sunday school superintendent, it has secured ten memberships. Then the W. M. U. took a membership. Then there followed what might be expected, a wonderful revival. There was first a revival of the membership, then there were eighteen conversions. The preaching was done by the pastor.

TRUTH BEFORE EXPANSION

A brother said recently that he thought there was something more important than paying the debts of the Convention on time. His statement raised this question in the mind of the writer; what is more important than truth? Our Convention promised to pay on time. It should have kept its promise. If unable to pay on time, then it was unwise to have promised.

EVERY MEMBER CANVASS

The season for the every member canvass is on. The work should be done thoroughly. Financial conditions should enable the church members to contribute more largely than they have contributed for several years. Churches should pay off their building debts and enlarge their contributions for denominational work in general. Churches should be fair in their distribution of the budget funds.

But one thing is always exceedingly important and that is for the individual church member to have a conscience void of offense towards God and towards man. That this may be, the church member should know his obligation in the light of the Bible and in the light of the various interests which share in his contributions.

ERRONEOUS STATEMENTS

The writer has noticed several erroneous statements in regard to some of the Convention's proceedings. One was that the debt of the Convention Board would be refinanced. The Convention Board has no indebtedness. The State Convention has indebtedness incurred by its institutions and other agencies. The second error is that the Convention debt is \$833,000.00. All of this sum is not directly a Convention obligation. Quite a large sum of it is indebtedness of some of the Convention's institutions and has never been assumed by the State Convention. The institutions are expected to pay off that indebtedness which the Convention has not assumed. Mississippi College is reducing its part of such indebtedness each year. Blue Mountain College paid some last year. The Baptist Hospital is taking care of its indebtedness, the greater part of which was assumed when the Convention authorized the issuance of bonds. If the present success continues, this indebtedness will be out of the way within a few years. The third error was in the secular press when it was stated that the Convention was refunding the indebtedness of the Mississippi Baptist Woman's College. The statement should have read, refunding of the indebtedness of the Mississippi Baptist Conven-

tion, which, as stated above, was incurred in the interest of all of the colleges and assumed by the Convention.

FINANCIAL STATUS OF VARIOUS STATE BAPTIST CONVENTION BOARDS

Alabama—\$512,000.00, consisting of hospital debts amounting to \$92,000.00; colleges \$150,000.00, for which the Convention is responsible. The colleges themselves are responsible for \$200,000.00, the Orphanage is responsible for \$70,000.00.

Arizona has no institutions and no debts.

Arkansas—\$1,085,000.00, of which \$800,000.00 is bonded indebtedness, \$185,000.00 in notes and \$100,000.00 for Ouichita College.

Florida—\$189,000.00.

Georgia—\$460,000.00, of which \$340,000.00 is bonded indebtedness, \$35,000.00 old debts, \$85,000.00 Mercer University.

Illinois—\$28,000.00 in bonds.

Kentucky—\$615,401.00 as of July 31st.

Louisiana—\$418,000.00 as of August 29th, of which \$315,000.00 is bonded indebtedness, \$100,000.00 for running expenses of Louisiana College and \$3,000.00 for running expenses of the Orphanage.

Maryland has no indebtedness and no schools.

Missouri—\$1,038,000.00, consisting of: indebtedness Stephens College \$300,000.00; William Jewel \$50,000.00; Southwest Baptist College \$30,000.00; Hannibal-LaGrange \$150,000.00; Baptist Hospital, St. Louis, \$500,000.00; Orphan's Home \$8,000.00. The General Association of Missouri does not assume responsibility for the payment of these obligations as the institutions are only affiliated with said Association.

Mississippi—\$833,900.24, consisting of: indebtedness Mississippi College \$53,472.95; Blue Mountain College \$63,870.90; Mississippi Woman's College \$89,357.46; Baptist Hospital \$64,868.47; State Convention and Education Commission \$562,330.46. This does not include indebtedness on the Gymnasium and Chrestman Hall at Mississippi College, which is the indebtedness of the Alumni Association and amounts to \$210,430.73.

North Carolina—\$885,000.00. Of this amount \$60,000.00 is on the hospital.

New Mexico—\$29,121.51.

Oklahoma—\$225,000.00.

South Carolina—Larger bonded indebtedness by end of this year, but owe \$50,000.00 in other obligations and \$400,000.00 on institutions. These are indirect obligations of the Convention.

Tennessee—\$495,500.00, of which \$100,500.00 is for hospital and the Board and \$395,000.00 for schools.

Texas—\$2,750,000.00, divided as follows: Baptist General Convention \$1,000,000.00; Baylor Hospital, Dallas, \$1,300,000.00; Memorial Hospital, Houston, \$300,000.00; Baylor University, Waco, \$150,000.00. A few years ago Texas Baptists' indebtedness was \$6,000,000.00.

Virginia—\$556,500.00. Board's debt \$68,500.00 and an assumed obligation of \$166,000.00 for Fork Union Military Academy and bank notes amounting to \$12,000.00. That for which the Board is not directly responsible is \$310,000.00.

SALARY SCHEDULES OF STATES IN SOUTHERN BAPTIST CONVENTION

State	Salary of Sec'y.	Salary of Bookkeeper	Salary of Sten. to Sec.	Other Help
Alabama	\$4,200.00	\$2,600.00	\$1,350.00	\$
Arizona	2,700.00			
Arkansas	3,900.00			
Washington, D. C.	3,600.00		1,200.00	200.00 (Treas.) 200.00 (Clerk)
Florida	3,600.00	1,500.00	1,200.00	
Georgia	4,999.92	3,000.00	1,860.00	
Illinois	2,400.00	1,020.00	780.00	
Kentucky	3,600.00	1,875.00	1,080.00	
Louisiana	2,700.00	960.00	(Does Steno. work)	
Maryland	5,000.00	480.00	1,040.00	1,100.00

			(Office Sec'y. \$650.00 paid by Book Store)
Mississippi	3,750.00	1,800.00	1,320.00
Missouri	4,800.00	2,000.00	1,250.00
N. Carolina	4,000.00	1,620.00	1,620.00
N. Mexico	2,100.00		780.00
Oklahoma	5,000.00	2,100.00	1,620.00 3,600.00 (Assistant Sec'y.) 1,200.00 (Office Sten.)
S. Carolina	4,000.00	1,600.00	1,200.00
Tennessee	4,500.00	2,100.00	1,500.00
Texas	5,400.00	1,320.00	1,380.00

Also have Treasurer

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

GOING PLACES

Holly Bluff:

It was recently our pleasure to spend a few days with Pastor D. I. Young and his church at Holly Bluff. How those good folk did feast us! And we never knew there was that much cotton in all Mississippi.

Nowhere in all our travels have we had fellowship with a finer group. They love their church, their Lord, and their pastor. Incidentally they voted to go to half time. They had just raised the money to buy modern pews. (More than half of the families take the Record.)

We enjoyed the hospitality of the following homes: R. J. Hatchett, Chas. Burks, Will Hegman, Hester Rhoads, Allan Robinson, W. H. Yankey, Hugh Gordon, and Bilbo Yankey.

Charleston:

An S.O.S. call from that fine Charleston layman, Dr. J. E. Powell, sent us hurrying to Charleston to preach on Sunday while the Charleston saints await the Lord's will as to a pastor. As before they received us royally.

Although pastorless, they are carrying on in a fine way and all organizations are functioning well.

Carmel (Lawrence County)

D. O. Horne is pastor and that means that the Record goes to more than half the homes. Horne says it pays.

The occasion of our visit was their annual denominational day. Being tired we only spoke three times in the afternoon thusly: "The Co-operative Program," "The Baptist Record," "Missions."

And we can't see how any one could hear Bishop B. E. Phillips speak on Tithing and not do it.

Rev. C. O. Daniel, the new pastor at Silver Creek, made a worthwhile address on, "A Modern Financial Program."

We hope Carmel folk have denominational day next year and invite us and have another good dinner on the ground.

Antioch (Lawrence County):

The following day found us at Antioch where Rev. B. E. Phillips is the beloved and working pastor.

Last year Antioch had a similar day, presenting all the work of the denomination and securing over half the families as Record subscribers. They found the Record a good thing and a paying proposition so they expect not only one-half this year but the other half.

Many pastors do, but many don't do as brethren Phillips and Horne. These brethren are doing a well rounded work and they are getting results. Others could if—

Forest:

While awaiting the coming of Dr. A. B. Wood as pastor, the Forest saints, through our good friend, Judge Jeff Kent, asked us to supply. As on former visits we were royally received and attentively heard.

Judge and Mrs. Kent were host and hostess supreme and we are ready to go back to Forest. There was one addition to the church.

MEMORIAL SERVICES

Site of Old Salem Baptist Church, the First Baptist Church Organized in Mississippi, October 1791

On Thursday afternoon, November 19, 1936, a group of Baptists, both white and colored, met at the site of the old Salem Church, about ten miles southwest of the town of Fayette, Miss., for the purpose of commemorating the founding of the Salem Baptist Church in October 1791, by placing a stone upon the site of the old church.

The group was organized into the "Interracial Committee for the Preservation of Baptist History in Mississippi." Rev. J. L. Boyd of Vicksburg was elected chairman, Rev. Geo. P. White of Hazlehurst, secretary.

Chairman Boyd read a resolution which had been adopted by the Magnolia (Salem) Baptist Church (colored), which now owns the property, donating to the white Baptists, a plot of ground fifteen feet wide and twenty feet long, where the Salem Church stood, and on which the memorial stone had been placed. For the sum of five dollars per year the Magnolia Church is to keep in good condition the plot of ground donated, as well as the cemetery across the highway from the church.

Prayer was offered by Dr. W. A. Sullivan of Natchez. Several hymns were sung by the colored people.

The memorial address was made by Rev. Geo. P. White of Hazlehurst, and prayer was offered by Rev. M. P. Jones of Georgetown.

A motion was made and carried that the address be offered to the Baptist Record for publication, and that a copy of the minutes, together with a copy of the address, be sent to the Historical Committee at Clinton, to be added to the historical collection.

Among those present were J. W. Story of Laurel and W. A. Cole of Sumrall, descendants of the first settlers and members of this first church. Also Arthur St. Clair Thompson of Hazlehurst, a great grandson of Wm. Thompson, the first clerk of the Salem Church.

Other white people present were: Dr. and Mrs. W. A. Sullivan, Natchez; Mrs. E. H. Ratliff, Natchez; Rev. and Mrs. J. L. Boyd, Vicksburg; Rev. Geo. P. White, T. M. Farrar, Hazlehurst; Rev. C. S. Moulder, Hattiesburg; Rev. M. P. Jones, Georgetown; and local people, Mrs. A. B. Mardis, Mrs. Joe Hodge, Miss Bennie McAdams, Miss Josephine Hodge, Mr. and Mrs. Bates, Zeb Stampley, Tom Suddeth, and about 100 colored people. The spokesmen for the colored people were Julius Ford and Bob Jones, deacons of the Magnolia (Salem) Church.

Geo. P. White, Clerk

J. L. Boyd, Chairman

THE MORMON DOCTRINE OF JESUS CHRIST

By William James Robinson, A.M., D.D.

"The Mormon doctrine of Christ in brief is that he was the oldest son of the 'flesh-and-bones' Adam-God and Eve in heaven; that he came to earth and became the only-begotten human son of the same 'god', by natural means, of Mary, as we came here from our preexistent state and were born of our parents; hence he is our 'elder brother'; that he was born of the 'virgin', lived and died as the Bible states, was raised again, later ascended, and is coming again in his fleshy body to set up an earthly kingdom in Independence, Missouri, and rule the world forever" (The Teachings of Mormonism and Christianity Compared with the Bible and Reason page 31).

"We came here from our preexistent state." Mormons believe the souls of men are begotten in the spirit world and enter human bodies on earth. Jesus Christ and his Father are two persons, in the same sense that John and Peter are two persons. Each of them has an organized, individual tabernacle, embodied in material form, and composed of material substance, in the likeness of man, and possessing every organ, limb and physical part that man possesses" (Key to Theology, page 39, 40). This is materialism in the extreme and makes God and Jesus of the same class

of beings as man.

"When the Virgin Mary conceived the child Jesus, the Father had begotten Him in his own likeness. He was not begotten of the Holy Ghost. And who is the Father? He is the first of the human family. Jesus, our Elder Brother, was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in heaven" (Brigham Young, Journal of Discourses, Vol. I, pages 50-51).

Let us examine this a little. "We believe Bible to be the word of God as far as it is translated correctly: we also believe the Book of Mormon to be the word of God" (Articles of faith, No. 8). Now notice Young's words: "He was not begotten of the Holy Ghost." Compare that with the following. "Now the birth of Jesus Christ was on this wise: When his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost x x x x fear not to take thee Mary thy wife; for that which is conceived in her is of the Holy Ghost (Matt. 1:18-20). Study Luke 1:35. These statements are clearly contradictory. No one can possibly believe both of them are true; but Mormons profess to believe the Bible and the Book of Mormon both. Two contradictory statements can not both be true. "And who is the Father?" Young clearly declares that Adam was the father of Jesus, and "is our Father in heaven." Luke says: "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee." Was Adam "the highest?" Ten thousand times, no! But Young says: "He is our Father in heaven."

"The fleshy body of Jesus required a Mother as well as a Father. Therefore the Father and Mother of Jesus according to the flesh must have been associated together in the capacity of husband and wife; hence the Virgin Mary must have been for the time being the lawful wife of God the Father" (Orson Pratt in The Seer, page 159). This same Mormon scholar says in the same place that as the body of Jesus had an earthly Mother in the flesh, "so His Spirit required a heavenly Mother," and that "as God associated in the capacity of a husband with the earthly Mother, so likewise He associated in the same capacity with the heavenly one."

"God is the Father of Jesus Christ both temporarily and spiritually, and x x x x Jesus Christ is nothing more nor less than the Son of God, begotten of his Father, as absolutely, and as truly as any child was begotten of his earthly father" (Joseph F. Smith: Scrap-Book II, 557).

"Previous to the Messiah's birth in the world, he was a spirit, the First born of the hosts of the spirits in heaven x x x x but he came to the earth to receive a tabernacle" (Roberts, Doctrine of Deity, 92).

"God, angels and men are all one species, one race, one family" (Key to Theology, 41).

My readers will please study these questions very carefully, keeping in mind all the time Brigham Young's idea of God.

Now let us see what we can find in the Bible, remembering that Mormons profess to believe it as truly as we do.

"In the beginning was the Word and the Word was with God. The same was in the beginning with God" (John 1:1, 2). "Verily, verily, I say unto thee, Before Abraham was, I am" (John 8:58). "And now, O Father, glorify thou me with thine own self with the glory I had with thee before the world was x x x x even as we are one" (John 17:5, 22). "I am Alpha and Omega, the beginning and the end, saith the Lord, which is, and which was, and is to come, the Almighty" (Rev. 1:8).

Had Jesus ever been born, except in Bethlehem of Judea, none of these, or other passages teaching the same things, could be true. They teach, declare plainly, that he is the Eternal, Self-existent, Beginningless One, who created all things by his Almighty power. Any lower idea of him is utterly at variance with the Bible. The very idea of sex begetting in heaven is intensely repugnant to every Biblical idea. That God and men are one family, one race, is utterly foreign to Biblical teaching. God is infinitely above us, even when we are at our best. "For my thoughts are not your

thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9). God is the creator; we are his creatures.

Note specifically that Mormons teach the Jesus was born of a father and a mother in heaven. "In the beginning was the Word," then he could not have been born. "The Word was with God," then he could not have been born. "The beginning and the end" could not have been born.

Mormons teach that Jesus was a polygamist. Orson Hyde, in a discourse in Salt Lake City Tabernacle in March, 1857, made the following argument to support a claim that Jesus was a polygamist. "It will be borne in mind, once on a time, there was a marriage in Cana of Gallilee; and on a careful reading of that transaction it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha, and the other Mary also, whom Jesus loved, must have been highly unbecoming and improper, to say the best of it. I will venture to say that, if Jesus Christ was now to pass through the most pious countries of Christendom, with a train of women such as used to follow him, fondling about him, combing his hair, anointing him with precious ointments, washing his feet with tears and wiping them with the hair of their heads, and unmarried, or even married, he would be mobbed, tarred and feathered, and rode, not on an ass, but on a rail x x x x Did he multiply, and did he see his seed? Did he honor his Father's law by complying with it, or did he not? Others may do as they like, but I will not charge our Saviour with neglect or transgression in this or any other duty" (Journal of Discourses, Vol. IV. 259).

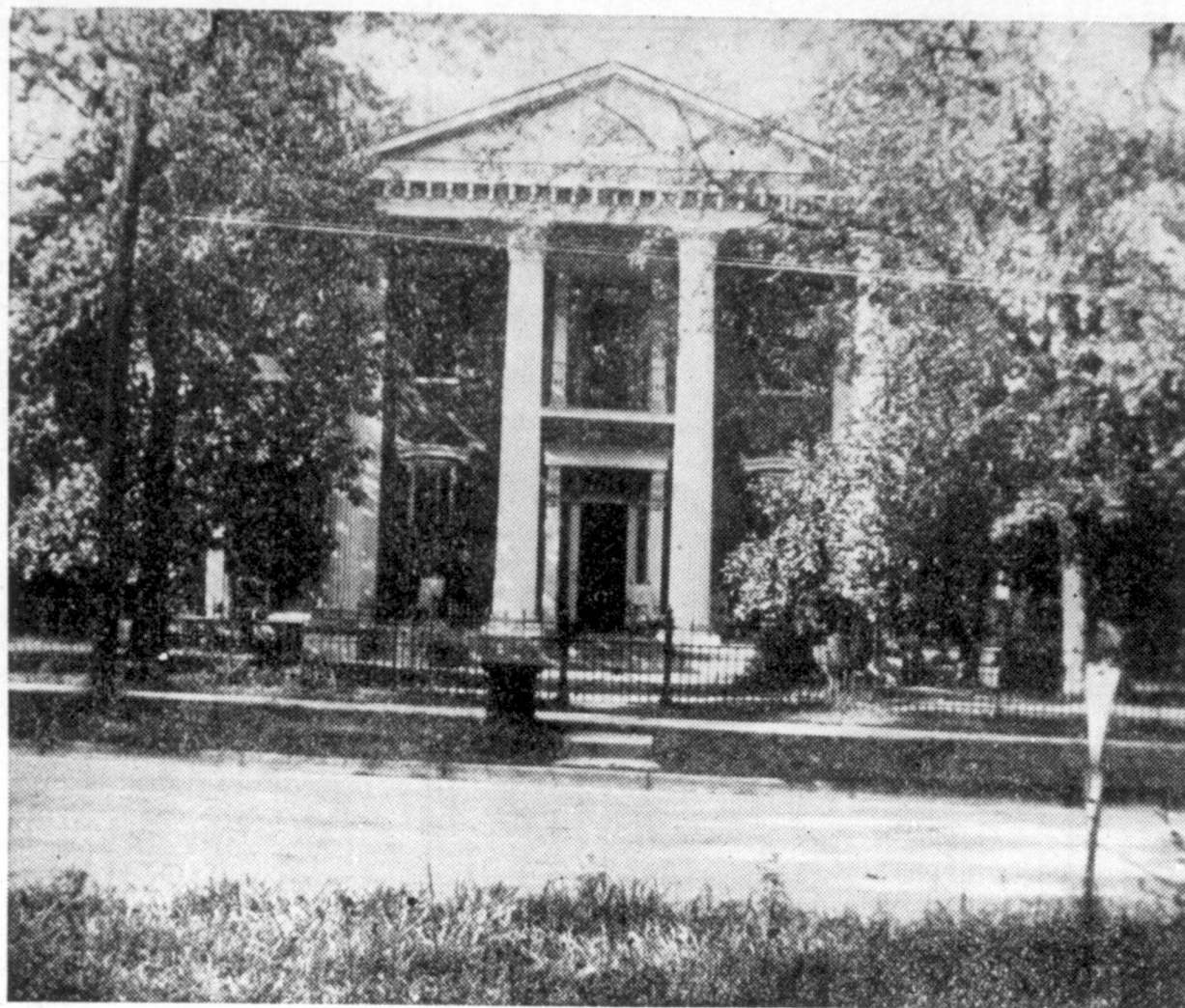
The Jews in our Lord's days on earth faithfully practiced monogamy. No well informed honest man could ever think our Lord as ever married, and that he was a polygamist is too absurd to merit consideration.

When I began writing this series of articles I promised to write nothing discourteous or unkind. But this quotation stirs my soul. A lawyer once became indignant at another lawyer and wrote him as follows: "My dear Sir:- Since my stenographer is a lady I cannot dictate what I think of you; and since I am a gentleman I do not even dare to think what I think of you."

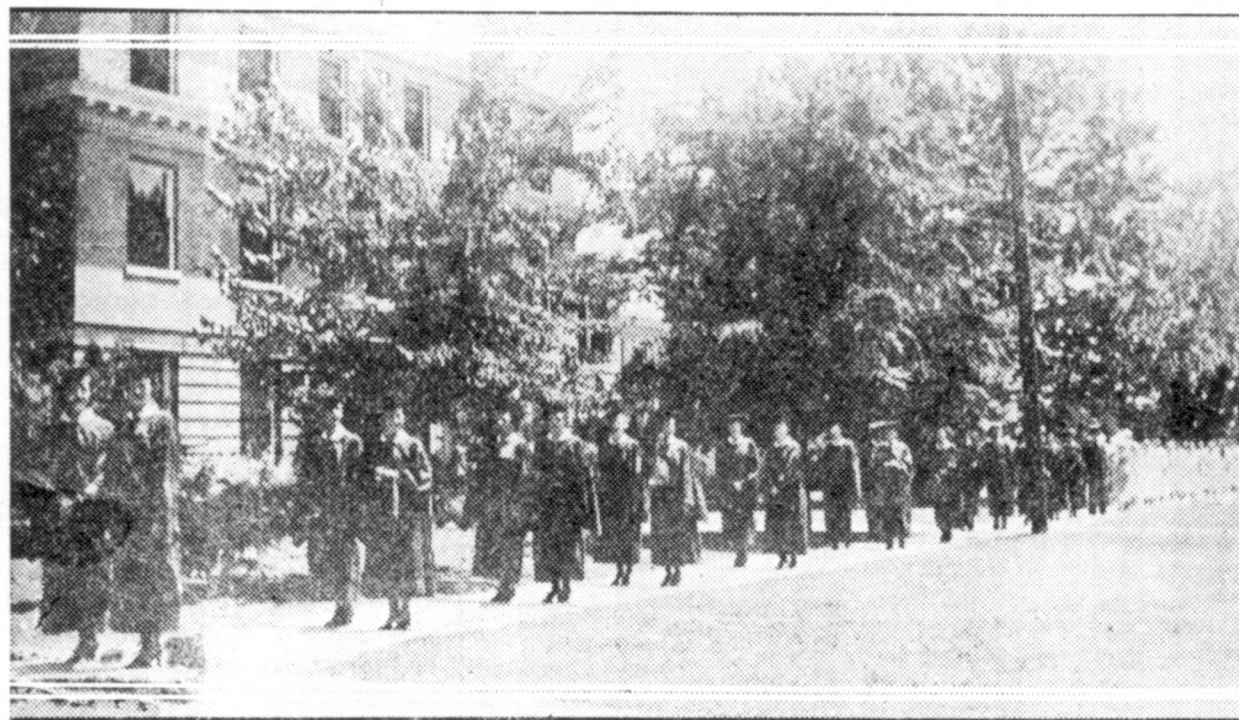
A careful study of the quotations from Mormon authorities will clearly prove that they are not in accord with the scriptures and it would be easy to demonstrate that they are at variance with other Mormon statements. Mormons' claim that religion, that is "God and his doctrines" are progressive. But truth is eternal. A God that makes contradictory statements can not be trusted—you never know what he will do next. "Jesus Christ the same yesterday, and to day, and forever" (Heb. 13:8). The same is true of God.

Reader, take these words of Jesus very seriously: "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39). "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). Beloved, believe not every spirit, but try the spirits whether they are of God; because many false spirits are gone out in the world" (1 John 4:1). These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the scriptures daily, whether these things were so" (Acts 17:11).

Every one knows that of two contradictory statements both may be false, but both can not be true. Mormons claim to believe the Bible and books of their production claiming they are "revelations from God." In many instances these "revelations" not only contradict the Bible, but contradict each other, and that in the face of the fact these contradictory revelations were received by the same man. When "they speak not according to this word, it is because there is no light in them." "And it is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). But all that contradicts it shall fail.



A BEAUTIFUL HOLLY SPRINGS HOME, KNOWN AS THE CLAPP HOME, NOW THE HOME OF ATTORNEY LESTER H. FANT. IT IS FILLED WITH PRE-WAR TREASURES.



MISSISSIPPI SYNODICAL COLLEGE, HOLLY SPRINGS



MARSHALL COUNTY COURT HOUSE, HOLLY SPRINGS

HOLLY SPRINGS BAPTIST SUNDAY SCHOOL

—O—

Holly Springs Church has a fully graded and departmentized Sunday School. Just now the school is seeing a healthy growth in enrollment and in attendance, the present enrollment is 232. The evening attendance in October was 168.

For fourteen years Mr. C. D. Collins has been the General Superintendent, and has been untiring in his labors. For thirteen years Mr. C. E. McAlexander has been General Secretary, and has been absent only two Sundays.

The other officers and teachers are:

Adult Department

Supt. C. E. Nichols; Secty., J. H. Gill; Teachers, Mrs. J. A. Donaldson, Mrs. D. M. Bonds, Rev. R. A. Morris.

Young People's' Department

Sup't. Dr. W. C. Sandusky, Secty., Miss Johnnie Love Bonds; Teachers, J. C. Shakelford, Mrs. H. D. Walker, Mrs. Ira B. Seale, Substitute Teacher, Miss Julia Lockhart.

Intermediate Department

Supt. Dr. Ira B. Seale, Secty., Geo. T. Parker. Teachers, L. A. Wilkins, H. I. Weeks, D. C. Vandevere, Mrs. W. C. Sandusky, Mrs. J. C. Shakelford, Substitute Teacher, Mrs. C. E. Nichols.

Junior Department

Supt. Mrs. Geo. T. Parker, Secty., Mrs. C. D. Collins, Pianist, Mrs. J. A. Mackie. Teachers, Mrs. C. W. Bonds, Mrs. R. A. Morris, Mrs. Ruth Crawley, Mrs. J. F. Bailey, Miss Grace Morgan.

Primary Department

Supt. Mrs. C. E. McAlexander, Secty., and Substitute Teacher, Mrs. Pauline Williams. Teachers, Mrs. W. D. Knapp, Mrs. A. D. Hill, Mrs. V. M. Miller.

Beginners and Cradle Roll Dept.

Supt. Mrs. Gerald Rose. Helper, Mrs. E. W. Custer. Pianist, Miss Virginia Collins.

Extension Department

Supt. Mrs. C. E. Nichols.

The school is planning an active year's work in the new Teacher Training Course.

—BR—

W. M. U.

—O—

The W. M. U. has been an active and devoted group. Mrs. C. E. Nichols is serving her second year as President. This past year has seen the W. M. U. contributing about \$200.00 in the Week of Prayer offerings in addition to making generous offerings to the orphanage. They have for years clothed a child in the Orphans' Home. Mary Williams is now their girl. An active Y. W. A. has enlisted almost all the young women, an Intermediate G. A. and Sunbeam Band are carried on.

—BR—

Miss Gladys Keith, Kilmichael, who attended Blue Mountain College, has been appointed director of the Good-will Center, New Orleans, Louisiana, by the Home Mission Board of the Southern Baptist Convention.

—BR—

"Be kind to insects," says a writer.

We never lose an opportunity of patting a mosquito on the back.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

You will be in the midst of your Week of Prayer when this number of the Record reaches you, but only those who have been in attendance will have had an opportunity to make an offering. We do not want any president of a society to consider the Week of Prayer over until each active member of the society has been given an opportunity to make an offering.

—o—

MISS CLOR WRITES FROM JERUSALEM

Dear Friend:

This is the very first day of the month, and I believe it should begin with a letter to you all, since some of you have been waiting so long for a reply to your good letters, which are before me. . . . We have had a most interesting summer. At first we were confronted with the question, "What are we going to do with our summer work because of the dreadful chaotic condition of the land?" The air was charged with the strained atmosphere. Hatred between Jew and Arab was rife and still is. In the face of this we decided that it was best to go on as normally as possible with all branches of our work and so we did, trusting Him for wisdom, guidance and protection.

In spite of airplanes roaring overhead many times a day, shooting and bombs bursting at night, our conviction was that we should lean on the Everlasting Arms and work as usual. Therefore July 20 was announced as the opening day for our D. V. B. S. To our great surprise over 100 children were present, both Jewish and Arabic. Before the first week was ended we had an attendance of 175, and over 200 on roll.

Our hearts were thrilled in reaching so many in sowing the word in their hearts, especially when we saw a Moslem policeman bring his son daily to the school and seemed so glad that there was a place like this for "Fadz" to come during this time of strife. Here the little Moslem boy sat among Arab and Jewish boys learning the Gospel story.

The second week found mothers in Israel at our door begging us to accept their children, but we had to say, "Impossible," because our borders were no larger than heretofore and we could not manage any more. Two classes were already held out in the burning sun in order to make it possible for the children who were accepted. Mothers were wiser than we, for no sooner did we turn our backs when some of them made off leaving their offsprings for us to do the best that we could with them. We enrolled in all over 300 children in our D. V. B. S. this year. Our hearts were gladdened to see the work of the Holy Spirit in some of their hearts and we are hoping that in due season much more fruit will be realized for the Master.

We have been able to go on with every department of our work during this troublesome time. We have been encouraged at the steady growth in attendance at the mothers' meeting. The Sabbath School is better attended than ever before with an average attendance every Sunday of over 100 Jewish children. The Jewish adult Bible class has a splendid group.

The play-ground made possible by the dear W. M. U. is daily full of both Jewish and Arabic children. Here reigns peace. These children play together as though they were one family. We are sure that nothing but the salvation of Christ and His teaching will ever bring these two nations together in peace.

Now I wish to express my deep appreciation and gratefulness to some of you who made it possible for us to have the best D. V. B. S. in Jerusalem this summer. Three of the grandest

ROYAL AMBASSADORS

Tidings from Focus Week. During the State Convention in Natchez, as friends from Meridian would greet us, the first words were words of exclamation about the splendid Royal Ambassador Banquet for the Boys of Meridian. More than a hundred fine boys gathered for this special emphasis occasion. Mrs. J. H. Street, the district Young People's Leader, was most enthusiastic concerning this splendid function. Also she told of the splendid observance in Highland Baptist Church with 23 boys participating.

Leakesville — Word comes from the splendid Chapter in Leakesville, telling of the observance of Focus Week. Each day was given to varying activities and one of the splendid results was the enlisting of four new members.

Hinds County—It was my privilege to be present for the county-wide Conclave which was held in the form of a Spaghetti Supper in Clinton. Mrs. R. W. Hall, the Associational Young People's Leader, and her corps of fine workers had a splendid program as well as a splendid supper. Chester Swor served as toastmaster and in his inimitable way directed and steered the program. College boys in attendance at the Statewide R. A. Camp last summer served on the program, also the M. C. Quartet and various other musicians. The group singing was an inspiration to all as Dick Aultman, song leader for the camp, led the group of 175 in singing several camp and chapter songs.

Several of the boys in attendance at camp gave echoes and impressions of the camp. Miss Minnie Landrum of Brazil was a special guest and brought greetings from the boys of Brazil. The climax message was brought by Rev. J. W. Middleton, pastor of the Clinton Church. A young man with an understanding heart. The attention and following of the boys was gotten from the first, each boy re-living the story of "The Lad." The closing thought was "What God could do with a boy's life given completely to Him!" Truly these boys went from the place to be "Royal Ambassadors."

Y. W. A. at Mississippi Woman's College.—With genuine Christian spirit and cooperation the Y. W. A. of Mississippi Woman's College is growing. Whole-hearted participation and a true spirit of interest in all phases of Y. W. A. work is a part of our education. Under the capable leadership of our president, Miss Mary Elizabeth Ainsworth of Bay Springs, Miss., we are making our Y. W. A. the best we have ever had.

Woman's College was hostess to the State Girls' Auxiliary House Party from Oct. 30-Nov. 1. Over one hundred girls and leaders from all parts of Mississippi enjoyed the program during the week-end. Among the principle speakers were Miss Edwina Robinson, Young People's Secretary; Miss Frances Traylor, Corresponding Secretary of Mississippi W. M. U., and Mrs. J. W. Shephard, returned missionary from Brazil.

Pray with us that our Y. W. A. will continue to grow successfully and that we will be able to do more effective and more extensive work for Him.

Mary Ruth Edding, Reporter

and most useful boxes were received from Dallas, Texas, which supplied every department with handwork, etc. The D. V. B. S. books were a real help to all the teachers.

Several letters are before me saying they are going to send Christmas boxes and are asking what to send. Oh, dear friend, you know that whatever you send will be a great help. What your baby boy or girl would like will suit here. Our children, young people and adults will be delighted with your gifts. We are most grateful for these boxes and they mean everything to us. If you mark the box as follows: Miss Elsie Clor, Baptist Goodwill Center, No Commercial Value, Jerusalem, Palestine, we pay little or no duty. Dolls, toys for little tots are all fine; the sooner you send the boxes the better.

After nearly five months of strike and riot, the situation is unchanged. In the course of this time over eighty Jews have been murdered and many more Arabs have lost their lives at the hands of police and soldiers, because they banded together in bands all over the country in the hills killing passersby from ambush.

We are much in need of your prayers continually. With Him we are in safeguard for, "He will compass us about with songs of deliverance."

Lovingly yours,

Elsie B. Clor

—BR—

CLOTHES FOR THE ORPHAN

—o—

(Editor: This poem was inspired by the shoes which Mrs. Mize showed at the recent associations which she attended.)

Who are you, my little lad,
With face so calm and sad?
Is it true that your mother or dad
Can do nothing to make you glad?

An 'orphan' did I hear you say—
Both dad and mother have gone away,
And you've forgotten how to play
But stand so still and look that way?

Cheer up, sonny, I'll do something for you,
Here are breeches that my boy, Ned, outgrew,
Patched and worn—a bit fadded, too,
But for an orphan any old thing will do.

Now, shoes you'll need for winter's snow
And socks with both a heel and toe,
But into my box no such treasures will go,
My boy, Ned, is hard on shoes, you know.

But here's a package just the same—
Discarded garments it does contain:
A true mother would be put to shame
To give such junk IN HIS NAME.

When her own children are as fresh and bright
As a Christmas tree on Santa's night,
Remove such selfishness that obscures sight
And let Christ's love be the radiant light

That warms our hearts into sincere prayer
To give only things that we would wear;
Teach us the blessedness of living to share
As our Thanksgiving box we begin to prepare.

—Submitted by Mrs. Myrtis Seale Aaron
Lyon, Miss.

—BR—

TO PROVIDE AGE SECURITY for pastors, churches are asked to match the pastors' payments, which are 3 per cent of monthly salaries. Let our churches put this cost in their budgets for 1937. For full particulars write Dr. Thomas J. Watts, 2002 Tower Petroleum Building, Dallas, Texas.

The Baptist Record

Published every Thursday by the
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your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

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word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Richmond, Ky., Meeting

The meeting with First Baptist
Church, Richmond, Ky., where Dr.
Clyde L. Breland is pastor, con-
tinued for two weeks. Had good at-
tendance and interest manifested.
The pastor was very busy doing per-
sonal work as well as other matters.
Being at the foot of the mountains
many needy families locate in Rich-
mond for which the churches are
expected to care. This puts a hard
task on the pastor.

The people were social, kind and
generous. We were invited out to
dine in their homes and shown other
favours. Somehow it leaked out that
wife and I had been married a cer-
tain number of years on November
1, so the ladies of the church gave
an anniversary tea—whatever that
is—in honor of that event. This
was of course appreciated.

There were some 35 additions to
the church during the meeting,
about one-half of whom came by
baptism. The church seemed to be
better prepared to go forward in
the Lord's work.

We are back at home feeling
fine, and with thankful hearts to
God for all His wonderful blessings.

—o—

Kentucky Baptists

On our return home from Ken-
tucky wife and I came by way of
Paducah and stopped over a day or
so with the Kentucky Baptist Gen-
eral Association. We call ours a
Convention. The Kentucky Baptists
looked and acted for the world like
Mississippi Baptists—ready for a
quarrel if needs be. In fact we found
many Mississippi preachers in the
meeting and they seemed to be im-
portant factors in the work. C. L.
Breland preached the annual ser-
mon; T. J. Barksdale, S. E. Tull,
W. M. Bostic and others held posi-
tions on important committees.

Editor V. I. Masters, Dr. M. P.
Hunt, Dr. W. H. Horton, who was
elected moderator, were some of the
leaders. The business moved along
rapidly and in order. We enjoyed

our short stay with the Kentucky
brethren. Sorry we could not stay
the session through.

Having just returned from three
weeks in Kentucky and suffering
from a severe cold, the writer did
not get to the Convention at Nat-
chez. This was a sad regret.

A letter from Miss Zula Walton
at Coldwater, Neshoba County, says:
"We had brother H. L. Rhodes with
us the second Sunday. We enjoyed
his visit and he seemed glad to be
with us."

A letter from brother Robt. Burke
of Tillatoba informs us that work
has begun on the new house of
worship at that place. The Baptist
building was burned a few months
ago, which was a sad blow to the
church as there was no insurance.
But faithful workers have gone to
work.

I am informed that Elder T. J.
Smith, one of our Mississippi
preachers who has been in Missouri
for some years, was recently called
to the pastorate of Calvary Baptist
Church, St. Louis. His response to
the call has not been learned.

Brother O. U. Rushing, Jackson,
Miss., was working with Rev. Joe
Bryant in evangelistic work. Bro.
Bryant has accepted work as chap-
lain so their engagements have been
cancelled. If in need of a good song
leader write brother Rushing.

Rev. John R. Breland, Jackson,
La.: "Our plans are upset. The
Louisiana Convention meets the
same time as the Mississippi Con-
vention. So we will not get to go
to Natchez. Our work is looking
brighter. The Master is blessing in
a great way."

In a letter from W. M. Peeler,
Valley Park, Miss., some encourag-
ing words are spoken. Among other
things he said: "But for your letter
I would not have heard about Bro.
E. J. Hill's death. Brother Hill was
consecrated to the work and strong
in the faith, for that I loved him." Brother Hill was brother Peeler's
pastor for a number of years in his
early ministry.

On our return from our vacation
wife and I stopped over one night
in Memphis and visited Mrs. Win-
nie Hill, widow of the late Rev. E.
J. Hill. She lives with a married
daughter and a single son. Her
health is only fair.

Sorry so many of our good peo-
ple are sick and in hospitals. Among
these are Rev. W. E. Farr, Dr. J. E.
Byrd, Mrs. Lizzie Gooch Pittman
of Oakland. May all soon be well.

The death of Rev. J. H. Lane re-
moved a great man from our midst.
He was a real preacher, pastor and
Christian gentleman. May the Lord
console his bereaved ones.

—BR—

Mrs. J. S. Ellis (Annie Foster),
former student of Blue Mountain
College, now living in Los Angeles,
California, has been elected Stew-
ardship Director for a group of nine
churches in Los Angeles.

—BR—

Bellevue Church, Memphis, of
which Dr. R. G. Lee is pastor has
in the past 47 Sundays received 517
members, fifty in the past four
Sundays. Recently the members
made a love offering on one Sun-
day, over and above the regular
gifts, of \$4,000.



DR. C. SYLVESTER GREEN

Dr. C. Sylvester Green will be
inaugurated president of Coker
College, Hartsville, S. C., December
1, 1936. Dr. Green is a graduate of
Wake Forest College and Duke Uni-
versity. He has served as Recording
Secretary of the North Carolina
Baptist Convention, member of the
Foreign Mission Board of the Sou-
thern Baptist Convention, and is
the author of a book, recently pub-
lished by the Board, on the work
of Southern Baptists in Africa. He
has been a frequent contributor to
Sunday School Board publications
and the denominational press.

Dr. Green is thirty-six years old,
the son of a Baptist minister, and
a native of Kentucky. He has serv-
ed as pastor of the Watts Street
Baptist Church of Durham, N. C.,
and of the Grove Avenue Baptist
Church of Richmond, Va., from
which pastorate he came to Coker
College as successor to Dr. Carlyle
Campbell. Coker College for young
women is a Baptist institution, fully
accredited by Southern and Nation-
al accrediting agencies, including
the American Association of Uni-
versity Women. It is now in its 29th
session with a student body of 269.

—W. H. Morgan, Director, Public
Relations.

—BR—

The Concordia Publishing Co. of
St. Louis brings out a new "Life of
Christ," written by Adam Fahling.
It is a volume that shows wide
reading and diligent research. It
shows the general aptitude of Luth-
eran students for careful study and
for genuine reverence for and de-
votion to the Scriptures as sources
of information. It also adheres to
the Lutheran conception of the
sacramentarian value of the Lord's
supper and baptism which Baptists
reject as inconsistent with the
teaching of the New Testament. It
will be valuable to the students of
the gospel narratives and stimulat-
ing to faith. The book sells for
\$2.50.

FOR SALE: One \$950.00 Weaver
Grand Piano. Nearest offer to
\$350.00 gets it. Address: L. H.
CONNER, HATTIESBURG, MISS.

COMMENDING PASTOR PARDUE

—o—

Please allow me to say a word
to the Baptists of my native state
concerning my good friend, Rev.
A. E. Pardue, who goes the first
of December to the pastorate of
the First Baptist Church of Mag-
nolia. We regret exceedingly to
lose brother Pardue from our Lou-
isiana Baptist ministry. Our loss
is Mississippi's gain.

Brother Pardue has done a splen-
did work at Bunkie, Louisiana. When
he became pastor a few years ago
the church was heavily in debt and
the morale of the church was very
low. Through the able leadership
of brother Pardue the church morale
has been greatly strengthened and
the debt materially reduced.

Brother Pardue was moderator of
his association, and also a member
of the Executive Board. In addition
to these two denominational con-
nections he was secretary of the
Operating Committee of the Bap-
tist Hospital of Alexandria.

Mississippi will find in brother
Pardue a faithful, loyal, able, and
cooperative preacher of the gospel
of the Lord Jesus Christ. I com-
mend him most heartily to Missis-
sippi Baptists.

Yours cordially,
B. C. Land

—BR—

S. S. ATTENDANCE NOV. 29TH	
Jackson, First Church	823
Jackson, Calvary Church	820
Jackson, Grif. Mem. Church	549
Jackson, Davis Mem. Church	180
Jackson, Parkway Church	191
Jackson, Northside Church	96
Clinton Baptist Church	290
Clarksdale Church	374
Laurel, First Church	448
Laurel, West Laurel Church	483
Laurel, 2nd Ave. Church	253
Laurel, Wausau Church	51

—BR—

Poet: "My wife said this last poem
of mine caused her heart to miss a
beat."

Editor: "Rejected! We don't want
anything that will interfere with
our circulation."

Don't
Neglect Minor
THROAT
IRRITATION

DON'T take chances. Rub on
soothing, warming Musterole.
Relief generally follows.

Musterole gets such marvelous re-
sults because it's NOT just a salve.
It's a "counter-irritant"—easing,
warming, stimulating and penetrat-
ing—helpful in drawing out local
congestion and pain.

Used by millions for 25 years.
Recommended by many doctors and
nurses. All druggists. In three
strengths: Regular Strength, Chil-
dren's (mild), and Extra Strong.
Tested and approved by Good House-
keeping Bureau, No. 4867.

MUSTEROLE
BETTER THAN A MUSTARD PLASTER
MADE IN U.S.A.

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for December 6 PAUL'S PARTING COUNSELS

Lesson Texts: I Timothy 6; II Timothy 4.

Golden Text: "I have fought the good fight, I have finished my course, I have kept the faith." II Timothy 4:7.

Among the most frequently quoted verses in the Bible, this one has been in the first of its clauses at least very frequently misunderstood. This misunderstanding arises from a faulty translation in the King James version. Paul did not say, "I have fought a good fight." There would have been little remarkable about that. Numberless bad men have done so. The devil fights "a good fight." Paul says, "I have fought the good fight." "I have lined up on the right side. I have chosen and fought in the right cause. I have enlisted under the right banner."

"I have finished my course." Paul believed that he had a course to run and that no one else in the world could run that course for him. His Lord had set him a task to do, and he had that as his own peculiar task, and no one could perform that task but Paul. Paul believed that God chooses His workers, chooses their fields of labor, and assigns them their tasks.

"I have guarded the faith." He does mean simply that he has prevented anyone from molesting the faith; but he does mean that he has done that and very much more. He has kept it by propagating it, has guarded it by scattering it, has made it secure by teaching it from Damascus to Rome, has kept it shining bright by hiding it in the hearts of the thousands to whom he has spoken it.

I. The Gospel of the Orderly Life. (I Timothy 6:6-11).

As Paul ranged afield in his missionary labors, Timothy was left behind to take care of the church at Ephesus. This epistle to Timothy, written sometime during Paul's last missionary journey, not only deals with certain matters of church management and concerns itself with the correction of certain false doctrines and wrong practices which had crept into the church, but gives to Timothy and to all men, young and old, for all time the Christian formula for an orderly, blameless, harmless life.

It was hard to live a Christian life at Ephesus. It was a wealthy commercial city, dominated by the spirit of material gain. It was natural that some of the disciples of the less devoted sort should be asking the question as to whether the Christian religion paid. Would a man be more prosperous by becoming a Christian? By how much in matters of money and property would a man be advantaged by becoming a Christian? There are many today who profess religion with the idea of turning such profession as they made and such practices as

they follow to their profit. Men join and attend the church with an eye on some local political office. It is noticed that certain perpetual candidates for public office begin to attend church regularly just before the election season.

Over against this notion of godliness for gain, Paul sets forth the true nature of devotion. In a true and lofty sense religion, godliness "with contentment" is a paying proposition. The best investment one can make of one's life to yield it to the Lord for His uses. The highest satisfactions one can enjoy in this world are those which come to him who resolves to purchase with his life and strength the opportunities for doing the will of the Lord. The purest happiness one may know is that which comes to him who has resolved at whatever cost to "Buy the truth and sell it not."

Such a purchase is not made by means of material riches except in so far as a chance to gain material riches may be forgone by one who resolves that he will not acquire the profits of unrighteousness. Men there are who have said, "No!" to chances to make money by ungodly methods, and have thereby suffered the lack of things which they might have purchased with the filthy money thus acquired. But as surely as our Heavenly Father lives, the man who chooses to acquire such profits sells his birthright to the higher happiness for a mess of filthy pottage.

"The love of money is a root of all the evils." It is not the money, now. There is nothing wrong with money. It is a very useful commodity. But the "love of money," which is the root of every sort of evil. Not the rich man necessarily is evil. Some of the very best men I have ever known were rich, men who had got wealth. But when a man comes to love money as the thing of greatest worth of all, he may be and remain a poor man, but he is in danger of entertaining a temptation to make money by underhand means. And by such means, men have made money, and by every underhand and wicked means which the imagination of man may conjure up.

Again, not every sin is committed for money. Money is not the root of all evil. A lot of devilment is done without regard to money. Men and women sin for the love of sin itself. But the love of money is one root, one of the roots, of every sort of evil. There is no sin which lovers of money have not committed for love of money, and that is what Paul says.

The Sunday school of the church I serve has gathered this week the largest cash Thanksgiving offering to the Baptist Orphanage which has ever been gathered by this Sunday school in its history. Not one cent of this cash is dirty, evil. The motive which led to the collection of it was the Christly one of ministering to His helpless, homeless little ones. The Sunday school gathered the money not because it loved the money but because it loved, for the Lord's sake, the children in the Orphanage.

II. The Gospel of the Strenuous Life. (I Tim. 6:12-16).

"I charge you before God." By

what solemn means Paul would win Timothy's attention to that which he is now receiving in charge. "Fight the good fight of faith." The good fight is the fight with sin—sin within and sin without—whatever would keep our souls from God. Fight the good fight against the sin within, the sin of our evil natures, the sin of our evil inheritance, the sin of our evil habits. Fight the good fight against the sin without. It crouches all about us, ready to spring upon us, and it crouches not only but it springs, and sometimes with disastrous results. It stalks rampant back and forth across the arenas of our little lives. Sometimes it comes boldly on to meet us. But it is always here in our arena, here in the course which we must run. There is only one attitude which will deliver us from its destructive ravages. In the armor of the living God, fight it. "Resist the devil and he will flee." is the injunction of the word of our God.

Of course it is the good fight, "of faith." The Christian should not rest until he has settled between him and his Lord the question as to what "the faith" is, and then hold on to it with all determination and tenacity, resolving never to give it up, never to compromise it. Whatever the faith is, it is a spiritual, an immaterial thing. It is a belief, a faith, a conviction of the truth of something and somebody, a conviction strong as life itself of the trustworthiness of the true Friend and Master and Lord. Elsewhere (Ephesians 6:17, 18) Paul tells us what weapons we are to employ in this "good fight." He finishes telling us what armor we are to be supplied withal for our own protection, and then he names the weapons of offense which we are to wield in this good fight. These weapons are two in number: the sword of the Spirit is the word of God, and that is the first; "all prayer," is the second. Oh! I know there are fools abroad in the land who say that prayer is a negative thing, useful only because of its reflex influence upon him who does the praying, but that is not what Paul or our Lord thought about it. If you have not tried it, you try it. Try it as you labor to advance the kingdom of your King. You can not fight the good fight of faith without it, and you would as well not try.

The fight is continuous and unending, but our Leader conquered the forces of death and the grave, and He has assured those who follow Him that they shall overcome, and to those who overcome, how rich a reward! He has pledged Himself to bring those who fight the good fight to victory, and at the

close of the struggle, and at the consummation of the victory, our Master waits to welcome and reward. But what about us here and now? "I am with you all the days." He is with us to gird with strength and to give rest in the clash and clangor of the conflict.

III. The Gospel of the Girding Presence. (II Tim. 4:16-18)

"My presence shall go with thee, and I will give thee rest." (Exodus 33:14).

When Paul stood at trial before the court of the Emperor in Rome, all his human companions forsook him for fear, but he was not left alone. "The Lord stood with me and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion." (V. 17).

Judged by human standards, here was a man among the loneliests who ever lived. Like his Master, he was deserted by all his friends in the hour of his greatest need. His friends played the coward, but Paul forgave them and prayed the Lord to forgive them. We do not always act in the same magnanimous manner when our friends forsake us.

But Paul came to know what anyone else who is true to God may come to know, that our Lord is a present help in time of trouble. Present not only, but future as well, so that we may trust Him in the present emergency, and trust Him in the future test as well. "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly Kingdom." (V. 18).

—BR—

It's getting to be necessary to publish the fact that the person killed in an automobile accident was drinking. Not to do so leaves the matter in doubt where people are killed who have not touched liquor. Up to this time consideration for the families of drinking drivers has prevented publishing the facts. But something is due the families of those who do not drink.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

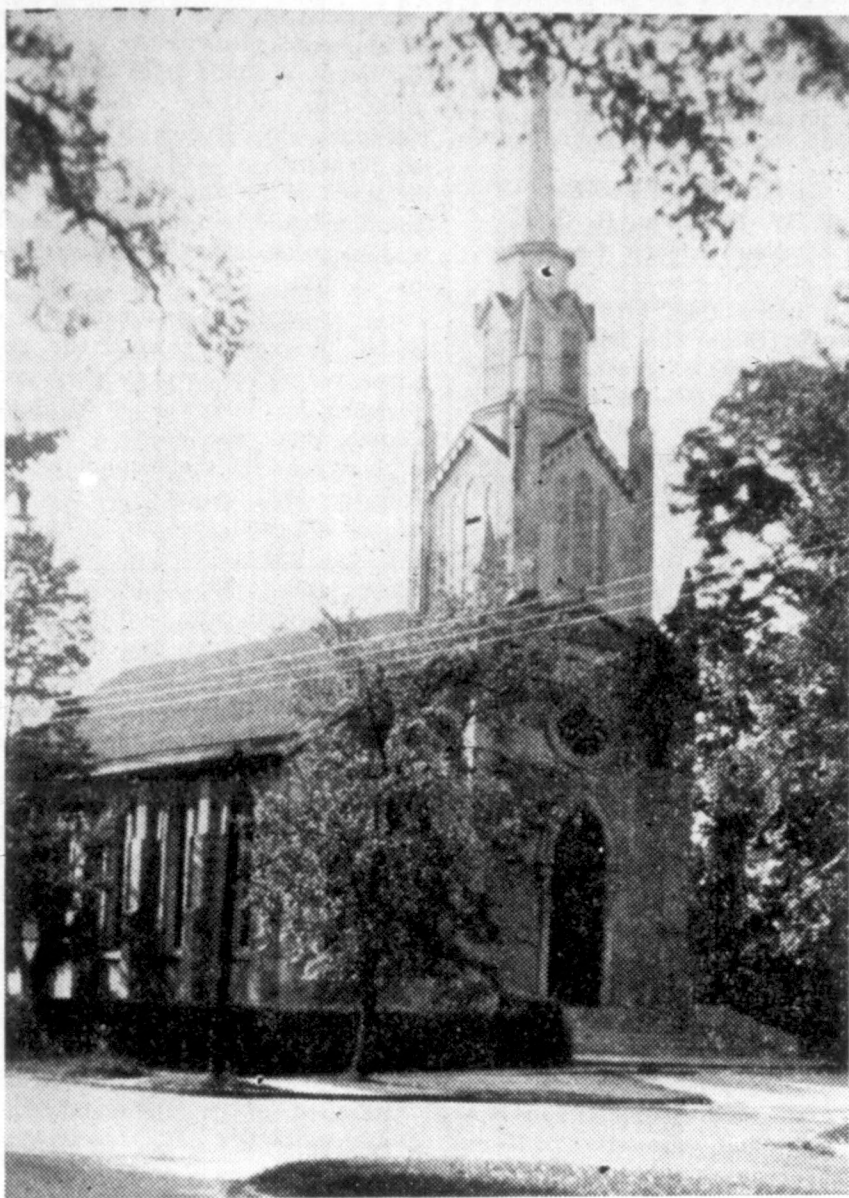
Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



EPISCOPAL CHURCH, HOLLY SPRINGS
Erected about 1858

In the Study, Rev. J. H. Ingraham, author of "The Prince of the House of David," met accidental death in 1860, and is buried in Holly Springs.

HOLLY SPRINGS B. T. U.

Holly Springs has been known as a young people's church, both because of the number of young people in its membership and the interest taken in them by the church as a whole. The unions have completed their organizations and are beginning their work for the new year. Two are planning study courses in the next month.

Officers of the Unions are:

Junior

Leader, Miss Johnnie Love Bonds, Mrs. R. A. Morris. President, Bert Bonds.

Intermediate

Leader, Mrs. W. C. Sandusky; President, Evelyn Collins; Vice President, Lawrence Seale; Rec. Secty., Sara Agnes Woods; Treasurer, Harold Shakelford; Bible Reader Leader, Allie Jewel Boatwright; Pianist, Doris Sandusky; Chorister, C. D. Collins and Walter C. Sandusky; Group Captain, Cecilia Brown, Regina Lowry.

Senior

President, Julia Lockhart; Vice President, Elizabeth Seale; Secty., Cecil Shadrach; Cor. Secty., Miriam Lowry; Bible Reader Leader, Mabel Pittman; Group Captains, Virginia Collins, Ira Christy.

HOLLY SPRINGS SCHOOLS

Miss Julia Lockhart

The present educational system of Holly Springs High School is a separate school district, which covers forty-six square miles. It consists of a school plant of three build-

ings namely: The High School; which houses grades seven through twelve, built in 1923 at a cost of \$50,000.00; the Grammar School; which houses grades one through six, built in 1927 at a cost of \$20,000.00; and the Gymnasium; which is one of the best in North Mississippi, constructed in 1931 at a cost of \$6,000.00. All of these buildings were constructed during the time Mr. George M. Buchanan, now mayor of Holly Springs, served as President of School Board.

During the past twenty years, Holly Springs has had three men to serve as Superintendent of Public Schools, namely: E. A. Puckett; now Superintendent of Crystal Springs Consolidated School; who served here ten years from 1917-27; Gordon Patton, who served from 1927-30; and Superintendent H. L. Samuels, who has very ably served from 1930 through the present time.

The Holly Springs High School System ranks among the best as judged by its college preparatory course. Approximately 53% of all graduates continue education in college. Many of these graduates have achieved well in various walks of life.

The present faculty is composed of the following: Grammar School. Miss Julia Lockhart, Jackson, Mississippi; first and second grades. Miss Mamie Vick, Red Banks, Mississippi; second grade. Miss Sallie Cochran, Mahon, Mississippi; third grade. Mrs. Fort Daniel, Holly Springs, Mississippi; fourth grade. Miss Jessie Sherman, Murray Ky.; Miss Mable Pittman, Itta Bena,

Mississippi, fourth and fifth grades. Mrs. Minnie Demombron, Holly Springs, Mississippi; sixth grade.

High School; Superintendent H. L. Samuels; O. D. Hanna, Kosciusko, Mississippi; Principal and Coach; J. M. Bennett, Durant, Miss., Science; Eugene Lanier, Starkville, Mississippi; Commercial teacher; Eulless Rogers, Shelbyville, Tenn., Librarian and Language; Mrs. Henry Gatewood, Holly Springs, Miss., mathematics; Mrs. Clara Olson, Holly Springs, Miss., English and History; Mrs. Claud Smith, Holly Springs, Miss., Junior Social Sciences.

Special Teachers:

Miss Sarah Myers, Public Speaking; Mrs. Jean Dean, Music;

Board of Education. H. B. Brown, President; S. C. Lowry, Secretary; W. H. Fant, W. B. Newsom, L. A. Rather.

—BR—

ROMAN CATHOLIC CHURCH

—O—

The lot on which St. Joseph's Catholic Church now stands was donated by Mrs. Mary Lane who deeded the lot to Bishop William Henry Elder, Bishop of Natchez in 1860. Before that time services were held at the home of Mrs. Mary McCormack by Reverend Father Grace who later became archbishop of San Francisco. Bethlehem Academy was established in the late sixties by the Sisters of Nazareth, Nuns from the

convent at Bardstown, Kentucky, Father Wise being the priest at that time.

The church rendered heroic service to the community in 1878 through the self-sacrificing work of the priest and Nuns, Father Oberti and six of the Sisters giving their lives in the fight with yellow fever. The present priest, Reverend P. F. McAlpine, of Water Valley, holds services at St. Joseph's on 4th Sundays.

—BR—

An Irishman was trying to ride a wild horse. The horse kicked and bucked until he got his hind foot in the stirrup of the saddle. So the fighting Irishman said:

"Begorra, if you are going to get on I'll get off."—Ex.

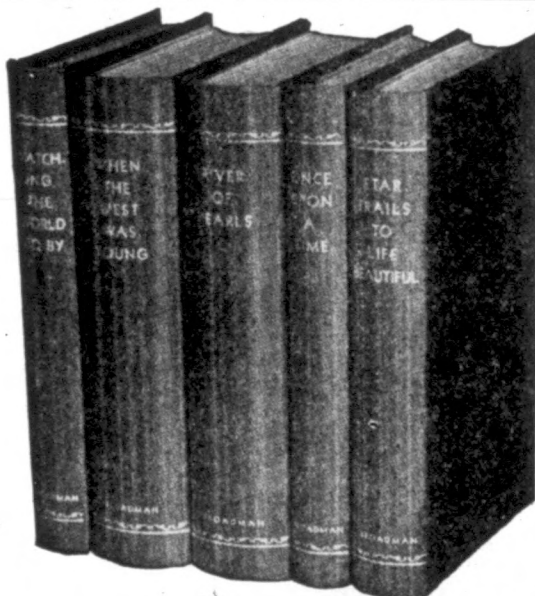
—BR—

"Has she kept her girlish figure?" "Kept it? Man, she has doubled it."

Help Kidneys

Clean Out Poisonous Acids

Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex ((Siss-Text) today.



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for Every Baptist Home

ONCE UPON A TIME

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Stories primarily for home enjoyment but also useful in other groups of various ages.

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A wholesome pioneer story with romance which sustains interest throughout.

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500 EAST CAPITOL ST.

JACKSON, MISS.

The
Gift
your family
NEEDS!

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

The first thing we must do today is to list those who wrote us last week, and were not included in my letters, because I remembered so many things to tell you about Natchez! Mary Adelyn Milam sent her Jeannie L. Club dues, and \$8.00 more, which she and Charlotte Dickey made in a rummage sale. Some rummage sale, wasn't it? This, also, was to be divided between our two causes. These two are fine little salesgirls, we can see that.

Virginia Schumpert sends her letter, plainly and well written by herself, and some money. Mrs. Austin sends her dues cheerfully, but is depressed by the news of the day. Bobbye Powell sends a Thanksgiving offering, and a chaty letter with a kind invitation which I should be glad to accept. Then comes a gift from a family in Florida which loves the orphans, a gift of \$25.00, for them which makes us very happy. There is also a letter from Ernest Clark, and it must make him happy, to send the dues of J. L. Club No. 16, and a contribution for the Orphanage from the Juniors and Intermediates of his church. These latter two are this week's letters. We are grateful to all who have so generously remembered our causes at Thanksgiving time, and hope that others will be remembering before the month closes, there who need our help.

I tried to tell you last week something of the stately old homes within and without Natchez, some a century old, and surrounded by broad acres, sweeping lawns, drives, gardens and noble shade trees. One of these is Gloster, enshrouded in trees, laden with moss, the home of Winthrop Sargent, the first territorial governor of Mississippi. In the quiet little graveyard on the hill nearby is the last resting place of Gov. Sargent, and Sargeant S. Prentiss, the "silver tongued" orator and congressman of Mississippi, in years long past.

Another interesting place we visited was "The Briars," the home of Mrs. Jefferson Davis' father, and afterwards her own home with her husband, President Jefferson Davis, of the Confederacy. It is said that when this fine property fell for a time into the hands of the Yankees, they put horses into the beautiful room of the president and his wife, and into the handsome parlor adjoining.

A stone tablet not far beyond the town of Washington (6 miles from Natchez), marks the site of the first woman's college in America to confer degrees on women. I give the inscription copied from it:

"Elizabeth Female College, first woman's college in America, chartered on Feb. 17th, 1819, to confer degrees on women. Named in honor of Elizabeth Roach, through whose generosity the college was made possible. Audubon was on the faculty. Erected by the Mississippi daughters of the American Revolution, 1925."

Well, Thanksgiving is gone and the next thing is—Christmas! It will be here before we know it. I hope we'll all have a happy time, and make other people as happy, too, as we can.

Much love from,
Mrs. Lipsey

—O—
Entrance Into Jerusalem
Matt. 2; Mk. 11

This is one of the prettiest Bible stories we have.

Jesus' entry into Jerusalem was nearing the close of His life's work. We find this story says as they were going to Jerusalem He sent two of His disciples into the village and told them to bring him a

colt on which no man ever sat. They should find him tied, and if any one should ask about it, they were to say, "The Lord hath need of it." They went and brought it and put their garments on it and set Jesus on it, and he rode and a great multitude went along and spread their garments in the way, and others cut down branches from the trees and strewed them in the way and the multitude that went before and that followed cried, saying, "Hosanna, to the Son of David." "Blessed is he that cometh in the name of the Lord. Hosanna in the highest." And when he was come into Jerusalem, all the city said, "Who is this?" and the multitude said, "This is Jesus, the prophet of Nazareth of Galilee." What more beautiful picture can you imagine than Jesus our Lord and Master riding on a colt over the palm branches and clothes along the pretty country road into the city?

When did the multitude of angels praise the Lord?

Who rode on King David's mule when he was made king?

Verse: "Blessed is he that cometh in the name of the Lord."

Mrs. Beulah Mayo

—O—
Crosby, Miss.,
Nov. 20, 1936

My dear Mrs. Lipsey:

I'm making my annual Thanksgiving visit to the children's page again with my little donation to the orphan children.

I am going to school this year and like it fine. We have a beautiful new school building and we are real proud of it. You should pay us a visit sometime and look over our little town. I'm sure you would find many interesting sights while inspecting the large lumber and manufacturing plant here.

I enjoy hearing mother read of your visits to the homes of your grandchildren and I know they must love you lots.

My grandmother lives about 200 miles away but we visit her three or four times a year.

I must run along now but I'll be back next Thanksgiving.

Love to you,

Bobbye D. Powell

Thank you so much for the gift for the orphans. We are sending a better one than usual this year, will tell you about it next week. But don't wait a whole year to come back, Bobbye.

—O—
Star, Miss.,
Nov. 23, 1936

Dear Mrs. Lipsey:

I am enclosing \$2.82 this month. This is a little larger than usual but I am glad it is. Here is the way it should be divided: \$1.30 goes for J. L. Club No. 16 dues. We have two new contributors this month. Their names are James Bethany and Douglas Pendavis.

Carolyn is sending her second birthday offering of 2 cents. She was two years old last Sunday and mother made her a little cake with two candles on it. She hasn't missed spending a week-end with me since her last birthday.

Since all of our club members here either belong to the Junior or Intermediate B. Y. P. U. we have gotten the Juniors to give 50 cents and the Intermediates \$1.00 for a Thanksgiving offering for the Orphans.

With love to all my circle friends,
Ernest Clark

P. S.—Mrs. Lipsey, I appreciate my friends thinking of me and wanting to send me a Christmas present but I am not going to suggest the present but let you be the chooser, as anything would be appreciated by me.

We are sure you had a happy time with little Carolyn, Ernest, and hope

she came back for Thanksgiving. I am glad to see that J. L. Club No. 16 still grows. We are happy to welcome James and Douglas. We send our hearty thanks for the good amount you send us for our causes.

STRANGE SCENES

W. W. Hamilton, B. B. I.
New Orleans, La.

"All Saints' Day" brought strange scenes to those who know and accept the gospel of grace. The ceremonies of New Orleans were crowded with those who went to pray for the dead. At one street intersection near the burial place it required ten policemen to keep traffic moving.

The daily press reported that priests accompanied by acolytes and heading processions of parishioners walked down the cemetery aisles blessing the tombs and sprinkling holy water on the graves, in one case, using a sound truck for reciting prayers for blessing the burial places.

The following from local papers will explain:

"All Saints' Day, a feast day in the Catholic and Anglican churches, is set aside to glorify God for all his saints, known and unknown to the world. In all the resting places of the dead, a profusion of flowers, chiefly chrysanthemums, was placed on the graves. Plots had been trimmed and the grass cut and bright tissue paper covered old vases containing blooms. Children and adults by the thousands knelt in silent prayer for parents, sisters, brothers, sons, daughters, and other departed loved ones.

"Altars were decorated with flowers at services Sunday. Today the church on earth will pray for the souls of all the faithful departed who still are suffering in purgatory. Requiem masses, in black vestments, will be said to mark All Saints' Day. Stores will be open as usual in the city today, although the legal holiday in Louisiana for All Saints' Day is to be observed today instead of Sunday. Banks and city and state offices will be closed, and there is to be no local trading on the commercial exchanges."

NOT SO NEW

On page 2 of this week's issue of the Baptist Record I find my name listed with the new pastors introduced in the meeting of our recent Convention. I appreciate the fine things you say about the group, and regret that I cannot be included with these fine men as a NEW pastor. But TRUTH will prevail and the truth of the matter is that I was attending my third meeting of the Mississippi Baptist State Convention. I was introduced at the Laurel Convention in 1934. I deeply appreciate the courtesies extended me by the pastors and denominational leaders of this great Baptist State. I feel that I am a full-fledged member of our great Mississippi Baptist host and could not be term-

For Local Irritation
to quickly relieve the
stinging torment, women
use mild, soothing—
Resinol

ed strictly a "new-comer." It was a source of pleasure to me to see so many splendid men who have come into our state to labor during the past year. I rejoice that it is so pleasant to affiliate with the brethren of our state and I am sure these men will be accepted as readily and as graciously as you welcomed me in 1934.

Our work in Leland continues to make progress. During the past three years we have steadily gone forward. The budget adopted by our church this year exceeds the one of last year by the amount of \$2,000. Our 1937 budget is for the sum of \$12,000, and the percentage for missions has been increased from 25 per cent to 33 1/3 per cent. Our people rejoice that God's goodness in material things has made this increase possible.

It has not been our pleasure to have you with us during the years of our pastorate here. For this I am truly sorry. Here and now I extend to you an invitation to visit us at your earliest convenience. You are certainly to be commended on the fine paper that you are editing for our Baptist constituency.

Cordially yours,

E. H. Westmoreland

QUITMAN BAPTIST CHURCH

Enrolled in church membership, 351.

Enrolled in Sunday school, 400.

Enrolled in B. T. U., 155.

Enrolled in W. M. U., 90.

Local gifts to missions and benevolences, \$6,174.81.

Baptist Records, 73.

Members Five Thousand Club, 30.

Brother W. T. York, teacher of history in Bruce High School here, who has just answered the call to the ministry preached his first sermon here tonight at the Baptist church to a large congregation. Brother York is a college graduate and a fine young man and is held in high esteem for his manner of life and purpose of faith and bids fair to be a great soldier in the kingdom work.—O. C. Cooper, Pastor, Bruce, Miss.

COLUMBUS — STARKVILLE — WINONA — GREENWOOD — GREENVILLE

WESTBOUND READ DOWN				EASTBOUND READ UP			
Dly PM	Dly AM	TABLE NO. 23		Dly PM	Dly AM		
3 15	8 00	Lv COLUMBUS Ar.	1 40	10 30			
3 47	8 32	Hickory Grove	1 13	9 58			
4 00	8 45	State College	1 05	9 45			
4 05	8 50	STARKVILLE	1 02	9 40			
4 41	9 26	Maben	12 29	9 04			
4 47	9 32	Mathiston	12 23	8 58			
5 05	9 50	Eupora	12 05	8 40			
5 21	10 06	Tomnolen	11 49	8 24			
5 29	10 14	Stewart	11 41	8 16			
5 45	10 30	Kilmichael	11 28	8 00			
6 05	10 50	Ar. WINONA Lv	11 10	7 40			
6 20	11 10	Lv. WINONA Ar	11 00	7 30			
6 46	11 36	North Carrollton	10 34	7 04			
6 48	11 38	Carrollton	10 32	7 02			
7 14	12 04	County Line Store	10 06	6 36			
7 25	12 15	GREENWOOD	9 55	6 25			
7 47	12 37	ITTA BENA	9 33	6 03			
8 01	12 51	Colony Town	9 19	5 49			
8 13	1 03	MOORHEAD	9 07	5 37			
8 18	1 08	Baird Jct.	9 02	5 32			
8 28	1 18	INDIANOLA	8 52	5 22			
8 40	1 30	Holly Ridge	8 40	5 10			
8 50	1 40	Dunleith	8 30	5 00			
9 02	1 52	LELAND	8 18	4 48			
9 20	2 10	ArGREENVILLELv	8 00	4 30			

GO VIA—

Tri-State Coaches

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Next Week Is Associational B. T. U. Officers' Conference Week

Last September we held the first week in the month a number of associational B. T. U. officers' conferences. Goals were set for this present quarter and one of the goals set by nearly every association that had the meeting then was to repeat this conference the first week in December. Next week is that week and we are looking forward to the results of these meetings. Several new leaders have been secured to take the place of several who could not serve this time. The cooperation of every associational officer and pastor is desired. It will be a time for planning the programs and setting goals for extension work for the first quarter in 1937. Meeting to plan the work assures better work.

Check February 23-24, 1937, On Your Calendar

In Vicksburg February 23-24 we will hold our Statewide Conference for Associational Training Union officers. The First Church, Vicksburg, will entertain with free bed and breakfast and will expect every association to be represented with a full corps of officers. This is the second of these meetings. The first was held this year in April at which we had 48 associations represented by 350 workers. We hope in Vicksburg to have every association represented. Begin now to plan to attend.

Macon Elects New Officers

We are happy to add to our list of Training Union Directors Mr. J. Lee Williams, newly elected director of the Training Union of Macon. We are also glad to add to our list of Intermediate Leaders Mr. Frank Hurst who has been elected as leader of the Intermediate B. Y. P. U. of Macon. We are indebted to Rev. R. D. Pearson, pastor of the church for this report. They ask for copies of the Standard of Excellence hoping to lead each organization in reaching the Standard.

Derma Re-organizes Their Training Union

The Derma church has re-organized their Training Union, electing to the office of director Mr. Jesse Chressman, new high school superintendent. Four splendid unions are operating under the leadership of Seniors, Mrs. Guy Hollis; Intermediates, Mrs. George Mabry; Juniors, Mrs. Monroe Schrivner; B. A. U., Mrs. Kastoff. They recently held their Training School with good results and look forward to a splendid year's work.

Congratulations Belhaven

We are happy to report a splendid B. Y. P. U. in Belhaven College. Belhaven is a splendid Presbyterian college located in Jackson

to which a number of fine Baptist girls go. The First Church in Jackson thought it would be a good idea to organize these Baptist girls into a B. Y. P. U., meeting on the campus. This was agreeable to the administration and it was done. They start off enthusiastically and count themselves as a part of the First Church Training Union.

Chalybeate B. T. U. Sends Pastor To Convention

Wasn't it a fine thing to do! The Chalybeate Training Union made up a purse and sent their pastor to the Convention in Natchez. He was there all smiles bragging on his young people and well he might, it is a fine crowd and doing a splendid work with full organization from Story Hour to Adult.

An enrollment of sixty-five with an average attendance of nearly sixty. Regular monthly business meetings and enthusiastic programs every Sunday night. Mr. Guy Powell is the efficient director and Rev. B. W. Hudson the enthusiastic pastor.

COMMITTEE CORNER

Missionary Committee—The year is coming to a close. It is the time for the every member canvass to be taken and budgets to be set for the year. The treasurer and Missionary Committee should try to assist in this. It would be fine if the treasurer would explain just what the money goes for when it is given to the Cooperative Program. Then it would be a great help if the treasurer in each union would get each member to sign a pledge card. If your church is not sending part of its money to missions, the young people should try to lead out in a movement that will enlist all the church membership in giving to missions. If the church is not sending a special offering this Christmas to missions, I think it would not be amiss for one to be taken in B. Y. P. U. We want CHRIST TO BE FIRST ON OUR CHRISTMAS LISTS.

SOCIAL COMMITTEE

Get a Christmas tree for your B. Y. P. U. room, decorate it, and load it with little gifts, perhaps a few each Sunday, for some family that will not have Christmas otherwise. By starting now the tree will serve as a decoration for the room and will be a reminder to bring the gifts for the poor from Sunday to Sunday. You might even plan a party for some of the poor children in the community.

The SECRETARY might use stars to present the report, placing them at varying heights in the sky according to the grades of the groups.

Old Lady (to pilot)—"Why are you so nervous?"

Pilot—"We have lost both wings."

Old Lady—"Never mind, we'll get new ones when we land."

NOXUBEE

We are happy to welcome Dr. Guy Winstead to the work and fellowship here in Noxubee County. Dr. Winstead comes to the field at Brooksville, following Rev. Cary Cox who left the field to accept a field near Louisville, Ky. He will be attending the Seminary there.

The church at Brooksville has some of the Lord's finest and best among the membership. They have had some of the choicest spirits as pastors in the past. We rejoice in the outlook for the work now, and in the prospect for fine fellowship with the new pastor and his family. They will mean much to the Lord's work in the entire county, as well as to the church he serves.

R. D. Pearson

EPH. 6:10-24

Oh! how complete is the armour
Of the soldier of God.
With the gospel of peace,
His feet are shod.

He is girded about with truth
And it keeps him straight.
He has a sheet of righteousness
For his needed breastplate.

With the shield of faith
To guard the face,
The helmet of salvation
Can't lose its place.

The darts of the devil
Won't hit God's man,
If the sword of the Spirit
He holds in his hand.

A man is not wanted
Who retraces his track
That's why this armour
Doesn't provide for the back.
—Jas. B. Ray

INCURABLE—A HOSPITAL CASE

By Louis J. Bristow, Supt.

It was near midnight when I was awakened by the ring of my telephone. A Baptist deacon was calling, and he told me of a woman who was sick and suffering whom he wanted to bring into the Southern Baptist Hospital as a free patient. He did not know what the trouble was; but he would send a doctor to see the sick woman and would let me know. However, after talking to me, and not waiting for a diagnosis, the deacon brought the woman in that same night. The next day when I went to my office, I found that we had in the woman an incurable case of cancer. The doctor recommended that she be returned to her home, as there is no hope of a cure; and the hospital is not a home for incurables. We have declined to admit literally hundreds of incurables.

It was a day or two before we were able to get into touch with that deacon; and were amazed when he told us he "washed his hands" of the case when he brought the woman to the hospital. We learned that

the woman had a son, who is a barber, but who declined to remove her, saying, he was not able to care for her, and had nothing to do with her being with us. So, here we are with this poor woman, who is from Texas, occupying a private room, and who expects to remain here as long as she lives. Deacon Blank is regarded by the woman and her friends as being a Good Samaritan: but it is our headache. Of course, I cannot ask for help in a published story, but there is no objection to one's voluntarily having part in caring for this poor outcast. And I am wondering who will do so?

New Orleans, La.

B. T. U. ATTENDANCE NOV. 29

Jackson, First Church	134
Jackson, Calvary Church	185
Jackson, Grif. Mem. Church	207
Jackson, Davis Mem. Church	92
Jackson, Parkway Church	50
Jackson, Northside Church	42
Clarksdale Church	134
Laurel, First Church	141
Laurel, West Laurel Church	234
Laurel, Wausau Church	38

The Sunday School Board, in carrying out the plan of publishing worthwhile sermons by outstanding Baptist preachers, now gives us a volume by Dr. Herbert Whiting Virgin. The author was reared in New Orleans, educated at Mississippi College and at the Louisville Seminary. He has been pastor of prominent churches in the South and is now pastor in Chicago. These sermons are on the twelve apostles, substituting Barnabas for one of the original twelve. They are simple in plan and treatment, true to the facts and fitly applied to present day needs. Price \$1.00, Baptist Book Store.

The shopper was on her way out after leaving her list of groceries to be delivered. Suddenly she turned and said, coldly:—

"Never mind the cranberries, Mr. Dugan. I see the cat is sleeping on them."

"Bless you, ma'am! She won't mind me waking her up!"

A tourist said that his admiration for the Eskimos increased greatly the first time he saw the Aurora Borealis, although he couldn't quite make out what it was they were advertising.

He took her hand in his and gazed proudly at the engagement ring he had placed on her finger only three days before.

"Did your friends admire it?" he inquired tenderly.

"They did more than that," she replied. "Two of them recognized it!"

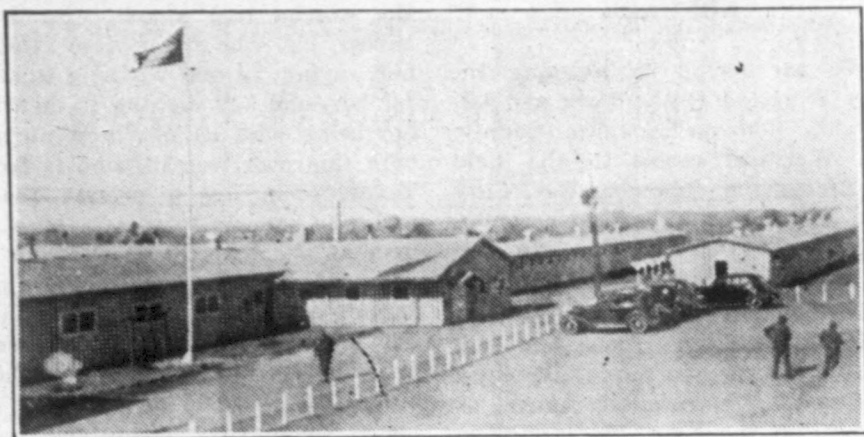
FISTULA

Anyone suffering from Fistula, Piles or any Rectal trouble is urged to write for our FREE Book, describing the McCleary Treatment for these treacherous rectal troubles. The McCleary Treatment has been successful in thousands of cases. Let us send you our reference list of former patients living in every State in the Union. The McCleary Clinic, C112 Elms Blvd., Excelsior Springs, Mo.

HOSIERY

12 Pairs Men's Hosiery \$1.00 postpaid. Guaranteed. Write for 1937 Bargain Sheets. L. S. SALES COMPANY Asheville, N. C.





CCC CAMP 2424, HOLLY SPRINGS

CEMETERY

The beauty spot of Holly Springs is Hill Crest Cemetery. The name was suggested by Mrs. W. A. Anderson, July 14, 1905. She quoted the lines:

"Just beyond the hill crest
Lie the plains of Peace,"
and said to Mr. C. H. Curd, editor of The Reporter that the cemetery should be called "Hill Crest." He concurred and advocated the adoption which shortly took place.

R. H. Byrne, on Feb. 28, 1845, deeded the old part of the cemetery to the city.

Dr. John S. Burton transferred the new part on May 9, 1904.

John D. Martin, Sr., purchased the first lot on May 16, 1845.

The tombstone of Sarah Anne, consort of W. P. M. Mason, 1819-1841, was the first to be erected.

Earlier settlers evidently had private burial grounds.

The war of the 60's and the yellow fever epidemic in 1878 are recorded in number of additions of all ages and stations of life. The first Confederate Monument was erected on the brow of a far hill and was the center of Memorial Day Services.

The Confederate monument in the upper center was erected several years later, the shaft being finished about 35 years ago. Besides the monuments which commemorate the deeds of war heroes there are two others. The one erected to the Roman Catholic sisters and priest, Father Oberti, who gave their lives in the yellow fever epidemic in 1878. Twenty nuns stayed to nurse the scourge patients, and gave their lives, all dying within three weeks; the Press Monument was erected by the Miss. Press Association, and bears the names of W. J. L. Holland, Kinlock Falconer, W. J. Adams, O. V. Shearer, Singleton Garrett, and J. P. Allen, who died in service in 1878.

Two authors of wide reputation rest under the shade of its trees: Rev. Joseph H. Ingraham, author of "The Prince of the House of David," "The Pillar of Fire," and other books; Sherwood Bonner, author of "Dialect Tales" and "Suwanee River Tales" and other stories widely read then. She was Henry W. Longfellow's secretary, receiving inspiration and encouragement from him.

In the colored portion of Hill Crest lie many worthy members of the negro race, many having gained prominence in affairs of life.

Botany Teacher: "When do leaves begin to turn?"

Student (reminiscently): "The night before examination."—Ex.

ROTARY CLUB

The organization of the Rotary Club of Holly Springs was affected in February, 1925. The aim of this club is to mold public opinion for the best interest of the town. Its motto is "Service Above Self," which its members have been careful to observe. Its membership numbers one out of every classification of business and profession in the town where it has an organization. This club is social and altruistic in its ideals. By the former the members grow into a real brotherhood. Its altruism takes the form of service and Holly Springs Rotary Club has had definite projects during its years of existence. This year it has sponsored and promoted work for the Cripple Children's Hospital in Memphis, educational work in individual cases, and fostered the Boy Scout movement. At each meeting the club gathers at Stafford's Cafe to discuss the things of interest that arise and to mingle in social communion with each other.

Charles T. Ames, director of the Experiment Station, is president; Henry Levy, of I. C. Levy's, is vice-president; J. O. Tyson, insurance, is secretary; Thomas Finley, banker and farmer, is treasurer.

Members: Phil Armour, druggist; Wop (J. F.) Bailey, agent for oil and gas, wholesale; Stanley Barnett, general merchandise; Ed Booker, hardware; Mort Consley, superintendent agricultural high school, Slayden; Bob Hindman Doxey, attorney for U. S. Forest Preserve; L. G. Fant, Sr., Federal attorney; Green Fant, attorney; Hamilton Harris, dry goods and shoes; Vernon Harrison, health officer; Gideon Hill, Coca-Cola; Howard Jones, forestry; John Lester, oil and gas; Homer Samuels, superintendent city schools; Walter Sandusky, dentist; Ira Seale, physician; Collins Shackelford, wholesale grocer; Gus Smith, Sr., chancellor; Gordon Stafford, cafe proprietor; Dallas Vandever, county agent; Wall Doxey, congressman; Mary Florence McMahon, pianist. The last three are honorary members.

HOLLY SPRINGS THE FIRST TWENTY-FIVE YEARS

By Glenn Fant

(Used by permission of Mr. Glenn Fant)

In 1836, North Mississippi was a fertile, rolling, timbered land. It was still largely inhabited by Indians of the Chickasaw Nation, with scattered white settlers, and trading posts connected by trails. The expanse of timber was more like a park than a forest. The Indians had cared for

the land in their own way. It is said that trees were so widely spaced and underbrush so scarce, that a carriage could be driven in any direction. The ground was covered with grass and wild flowers. There were numerous clear streams in which the legend is, salmon spawned. Game abounded.

Near the top of a ridge along which a trail led from the Mississippi River to the tribal seat of the Chickasaws there was an enormous spring in the midst of a grove of holly trees in a small hollow. This spring is said to have been thirty feet wide and ten feet deep, capable of "swimming a horse." It was the fountain head of a creek running to the southwest, into the Tallaloosa.

Meeting Place For Indians

Before the white men came, this was a meeting place for the Indians. To the early traders making their way from the river to what is now the site of Pontotoc, it was a natural place to pause for the night. In 1835, Robert Burrell Alexander, from Virginia, had built a two-room log tavern overlooking the valley of the springs. A trading post grew up. One of those early traders, a man named Mott, has told Mrs. Rosa Barton Tyler that he directed goods sent there to be billed to "The Holly Springs."

In 1836 the Chickasaw Session was laid off into counties, and Marshall County was the largest. It included all the present county of Marshall, most of Benton, and part of DeSoto. In size and potential wealth it was, as it was called, "The Empire County." This potential wealth, in that era of expansion brought settlers in a rush for land. They came from Virginia and North Carolina; they came in carriages; and they brought with them their traditions of life in the South.

At the March term of the Circuit Court of Marshall County there were twelve hundred cases on the docket, many of which were land claims. This enormous litigation attracted the lawyers, and in 1840 there were 40 members of the bar of Holly Springs. Prominent lawyers were among these, A. M. Clayton, Roger Barton, Perry W. Humphreys, Alec B. Bradford, J. W. Chalmers, A. H. Powell—these were not fortune seekers; they were men who had already made names for themselves.

With settlers of such type, Holly Springs was never a frontier town. The culture and refinement even of its early days impressed its visitors. One of them, Reuben Davis, has made note of it in his memoirs. Churches and schools were the first consideration of the inhabitants. They lived the good life, the agrarian life, which typifies the Deep South.

1,117 Population in 1841

"In 1841 the population of Holly Springs was 1,117. There were nine dry goods stores, five grocery stores, one jewelry, three hotels, six doctors' offices, fourteen law offices, five churches, two banks, and fine literary institutions."

In 1846, a company, "The Marshall Guards," was sent from Holly Springs to the War with Mexico. Its history is written in official citations for gallantry in action.

From the close of the war with Mexico to the beginning of the War Between the States, Holly Springs grew and flourished. In 1850, Marshall County had the largest population of any county in the state, 14,271 white people; 15,147 slaves. It raised 32,775 bales of cotton and much wheat, fruit, and corn. Holly Springs was the center of this rich agrarian life. Its high altitude and resultant good climate distinguished it from the "river towns." It was a place to live, as well as a prosperous business center. In that year (1850) excluding the State University, Holly Springs spent more on education than the rest of the state put together. Sam Houston and Jefferson Davis, among other notables, paid visits to Holly Springs.

There had been progress. The two-room log house of R. B. Alexander had become a house of thirteen rooms, surrounded by flower gardens, grape arbors, a fish pond, an orchard, a private race track, cotton gin, smoke house, slave quarters, etc.

The ten years from 1850 to 1860 were years when the spirit of Holly Springs expressed itself in architecture. Houses in the type of the mansions of Natchez, if in smaller proportions, began to fill the town, the most tangible and faultless expression of the richness of life in the ante-bellum South.

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and beauty of life, Holly Springs with a population of five thousand, had become a city of imminence in the State and in the South. The entire state was feeling its influence as an educational and business center. And with its star in this ascendancy, it saw the year 1861. Its weight in the trial by battle that followed cannot be told. It was the scene of sixty different engagements, and it furnished fourteen general officers to the armies of the Confederacy. The name of such qualities is greatness.

(NOTE: The entire credit for all facts and inferences of fact used above is due William Baskerville Hamilton whose work, an unpublished manuscript entitled: Holly Springs, Mississippi, to the Year 1878, a thesis submitted to the faculty of the University of Mississippi, 1931, is the source of all material used above.)

LITERARY LIGHTS OF MARSHALL COUNTY

(Used by Permission of Mrs. Katherine Mattison)

Dr. Joseph H. Ingram, Rector of Christ Church, was an author widely read in the 80's and 90's. His philosophy of religion and life is evolved in his best books. "The Prince of the House of David" and "The Pillar of Fire" are still read by inquiring minds.

Sherwood Bonner (Mrs. McDowell), author of "Dialect Tales" and "Suwanee River Tales," was born in Holly Springs and died here. Her negro dialect stories are among the best ever written. She was secretary to the author Longfellow, who wrote in 1880, "You are at the beginning of your literary career and I at the end of mine." She died in 1883. Mrs. Helen Craft Anderson likened her work thus: "It is like a sculptor's dream, but half-realized."

Annah Robinson Watson, born in Kentucky, married to James H. Watson of Holly Springs, Miss., produced verse and prose which were published in the leading magazines of the country. She died in 1883, the year of Sherwood Bonner's death.

Cora C. Cary, grandmother of Lucius Dancy, Jr., came to Holly Springs at the beginning of the war between the States. She, while living in New Orleans later, edited three departments of the New Orleans Times-Democrat: the Children's Department, Society notes and the Women's Column called "Eve Up to Date."

Lillian McDowell (Mrs. Orlando Hammond), daughter of Sherwood Bonner, wrote local color stories and studies which were published in the Atlantic Monthly and other magazines.

Rev. F. N. Atkins, Rector of Christ Church, 1908-1925, was best remembered for his "Jew and Other Poems" and "Arrow Points," the latter being couplets worthy of lasting recognition.

Minnie Walter Myers, born in Holly Springs in 1854, living in Jackson while her husband served as Secretary of State, contributed to the New Orleans Times-Democrat. She later edited "The Club Woman's Page" of the News-Scimitar in Memphis. Her best work is found in a book, "Romance and Realism of the Gulf Coast."

August Reese Shuford of Holly Springs lives in New York. Her first work was as a reporter on the Tribune. She has written for Harper's Bazaar, Collier's Weekly, and other magazines. She is assistant editor of McCall's magazine and is still writing.

Judge J. K. Bates was the author of a law text still used in schools of law.

Archibald Watson of New York compiled an authoritative text of International Law. He is the editor of "Living Age," and does other writing.

John M. Mickle, Holly Springs, War Correspondent for the Commercial Appeal in the Spanish-American War, publisher and reporter for newspapers, compiled a history of Holly Springs and Marshall County which has been invaluable in the compilation of these articles.

Recognition:

Mr. and Mrs. C. H. Curd, editors of South Reporter.

Mrs. J. Blair Houston, reporter for Metropolitan Dailies.

Mrs. Wm. Lea, Lullabies and Lyrics.

Martha Smith, Sketches and Character Delineations.

Marion Crawford Peters, general reporter and feature writer for a daily in Amarillo, Texas.

Rev. D. A. Higdon, of Oxford, formerly of Marshall County, has just published a religious treatise of several hundred pages.

HISTORY OF THE METHODIST EPISCOPAL CHURCH, SOUTH, HOLLY SPRINGS, MISS.

by Miss Ruby Sigman

The Methodist Church was established in 1837. The first building became a residence later, known as the Forman place and Abe Norfleet place at the corner of West College and Craft streets.

The lots for the present church were given by the late Robert B. Alexander, father of the late Mrs. Dora Tyson. The land records show the lot was transferred by Henry Stratton to Wyatt Epps and R. B. Alexander, but no further transfer is recorded—a custom of early donors of church property.

As originally constructed the church had no spire, that and the front entrance were added in the seventies. Access before that was gained by a flight of steps covering the front to the second floor.

Shortly after the war court was held for several years in the basement, now used as the Sunday School room.

Old Franklin Female College was bought by a private stock company in 1890, the name changed to Malone College, after the late Dr. T. J. Malone, and it was opened under the auspices of the Methodist church, with the late Rev. J. W. Honnell as president. It was closed years later.

When the church was built the stewards decided to rent pews, which was bitterly opposed by that pillar of Methodism, Robert B. Alexander, as it would be unjust to the poor. The stewards carried it over him, but that sturdy soldier of the Cross at once rented most of the desirable pews and distributed them among those who couldn't afford to rent.

The Rev. William Pearson was the first pastor, and the Rev. David Shattock was the first presiding elder. At that time the charge was located in the Memphis Conference as the northern part of what is now North Mississippi Annual Conference was so included until 1873. Up until 1882 the charge was designated as 'Holly Springs Circuit', since then it has been a station. There were few stations in north Mississippi Conference when it was organized, leaving the impression that the Holly Springs Church must have grown rapidly in membership and strength.

It is interesting to note how the congregation has remodeled the church to fill the urging needs of modern church services and Sunday School. George S. Inge, live and energetic pastor in 1888-89 so led the congregation in the building that he made a lasting impression. During his pastorate an organ space was made and an organ installed; the basement was renovated and made into rooms for prayer meeting and Sunday school.

Since that time many improvements have been made in the building; the available space has been so wisely partitioned in comparison with other churches. Each year has marked some improvement in the building; but there is a settled conviction in the minds of the present congregation that a Sunday school annex will be the next improvement. For this annex the church has bought an adjacent lot, Rev. I. D. Borders, pastor 1907-08-09 was of great assistance in acquiring this valuable piece of property.

Passing from the church building let us examine in order the laymen, women, the pastors and finally the spirit of the church.

The Holly Springs Church has furnished some strong laymen; not all of them have been active in Conference circles, but may have been active in the local church. We have no reason to give us any estimate of the good men who have steered the church through the perilous time just preceding and following the Civil War, but we find the list of stewards occasionally on the lips of the people now such names as R. B. Alexander, James W. Fant, J. P. Norfleet, J. C. Daniel (a beloved physician), J. G. Leach, R. G. McNamee, James T. Fant, Dr. T. J. Malone. In the more recent years the names of R. K. Luckie, and M. A. Greene appear. All who have been mentioned above have passed from this earthly life. Many of the present officials have been such for a number of years. Among the older ones we might mention L. A. Rath-er, Sr., L. G. Fant, C. H. Curd, W. H. Jones, and S. W. Mullins. Some of these have passed from earthly life. The remarks just made is no attempt to give an adequate estimate of the lives of many of the good private laymen who have wrought well and gone on before us.

The day is here, yea always has been here since the woman came to the tomb of the Master and before, when women will take the most active part of the church work. Holly Springs Church is no exception. Holly Springs people remember with joy and thanks such names as Mrs. Nannie B. Fant, Mrs. Eliza M. Fant, Mrs. Emma E. Fant, all of whose names appear on memorial windows. With equal interest are the names of Mrs. J. W. Honnell and Maggie Fennell.

The church now has a long list of faithful and active women. The ministers are the men who make a church. People are largely moulded by the strength and weaknesses of their ministers, hence when mention is made of the names and characters of the appointed we can find much of the secret of growth and otherwise. For many years Holly Springs stood as one of the first charges of the Conference in size and quality of work commanded. To-day it has not lost any of the qualities which it has had in the past to make it a splendid charge but there are now many charges its equal and more so in size. They have grown to her in numbers. Holly Springs demanded the best of ministers and the people now speak of the great sermons of past masters of that life.

The following is a list of the pastors: William Pearson, 1 year; Joseph Travis, 1 year; Sam L. L. Davis, 2 years; D. C. Wells, 1 year; again; Phillip P. Neely, 1 year; L. D. Mullins, 2 years; A. T. Scruggs, 1 year; M. J. Blackwell, 1 year; S. J. Henderson, 2 years; Gilbert Jones, 1 year; James A. Temple, 2 years; W. C. Robb, 1 year; T. W. Davis, 2 years; D. C. Wells, 11 year; W. H. Gillespie, 1 year; E. T. Hart, 1 year; Amos Kendall, 1 year; J. T. Meriweather, 1 year; Elias Jackson, 2 years; A. J. See, 2 years; W. C. Johnson, 1 year; Joseph Brooks, 2 years; George K. Brooks, 1 year; T. W. Davis, 1 year; A. M. Barrington, 1 year; F. E. Hamilton,

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2 years; William Shepherd, 2 years; T. S. Campbell, 1 year; C. J. Nugent, 1 year; J. W. Lorange, 4 years; J. D. Cameron, 2 years; J. M. Boon, 3 years; E. H. Moon, 4 years; Geo. S. Inge, 2 years; J. A. Randolph, filled out unexpired pastorate of George S. Inge; J. W. Honnell, 2 years; T. W. Lewis, 2 years; J. S. Oakly, 4 years; W. S. Shipman, 1 year; J. W. Price, 2 years; J. W. Dorman, 1 year; W. G. Harbin, 1 year; R. H. D. Gladney, 4 years; I. D. Borders, 3 years; O. W. Bradley, 2 years; R. O. Brown, 2 years; W. N. Duncan, 2 years; H. G. Henderson, 1 year; E. R. Smoot, 2 years; and W. I. Stormen one year; W. R. Lott, 4 years; W. W. Woolard, 3 years; J. M. Bradley, 3 years; C. M. Chapman, 1 year; N. J. Golding, 4 years; J. V. Bennett, 1 year. Rev. T. M. Bradley, present pastor.

It is readily seen from the list of ministers that the Holly Springs church has had her share of the varied talents which appear in a Methodist Annual Conference. God alone can tell of the good done by this galaxy of ministers of the Gospel.

Methodism in Holly Springs has a splendid record. The church has more members than all the other churches in the city combined. If it does not grow and become more and more a power for righteousness then certainly the spirit will remove her candle of light.

THE PRESBYTERIAN CHURCH By Miss Lizzie Craft

The Presbyterian Church in Holly Springs, Miss., was organized in Dec. 1836 by Rev. Daniel Gray and R. H. Patillo, is celebrating its Centennial this year.

Organized with a membership of twenty-seven, and two elders.

The first pastor, Rev. Samuel Hurd, 1836-1840. Under the Rev. Samuel Hurd's ministration, he and a few praying members built a frame church at the corner of North Memphis and Van Dorn. In 1840 a brick building was erected at South West corner of the square, during the pastorate of Rev. Daniel Baker. The present building on Memphis and Gholson was begun 1860, the lower floor completed and dedicated by the pastor, Rev. Henry Paine, 1861, but desecrated by the Federal soldiers who used it for their stocks. To save it a melodeon the first musical instrument of the church, was hidden in the home of Mr. Hugh Craft on the adjoining lot.

The church was finished and dedicated March 28, 1869 during Mr. Paine's pastorate, dedicated by Rev. B. M. Palmer of New Orleans, La. Seventeen ministers from 1836-1936 have given consecrated and valuable service to this church, ably assisted by efficient elders and deacons. Godly women and prayerful men have labored in their part of the Master's Vineyard.

The church is blessed in the present minister, Rev. E. G. Tomlinson, a man of much ability, deep spirituality and consecration. One minister, Dr. J. N. Craig after thirteen years, left to fill the office of Home Mission Secretary in Baltimore, Md., and another Rev. D. C. Rankin to the Foreign Mission office in the same city. The latter initiating

at that period, the Calendar of Prayer which has been so valuable to the Presbyterian church.

The first Manse was located on Chulahoma, the two owned now by the church on Craft Ave.

In the earlier days of the church there was no organized Missionary Society, but a little heathen girl in India was supported by the Sunday School. She grew to Christian womanhood and married. When she no longer needed this care, she sent a box of Eastern trinkets, one for each member of the Sunday School in token of her gratitude. Later a boy was adopted from over seas, but the discords of war of 1861-65 put an end for a time to thought of the heathen.

Judge James Elder and Mr. Patillo organized the first Sunday School at an early date in 1836, in a little pole cabin not even log, before a church building was erected. Judge Elder said it prospered exceedingly and became one of the most flourishing of schools. Both of these men were early elders of their church.

Since the organization of the first Sunday School, capable and efficient men and women as Superintendent and Teachers have left indelible impressions for good upon the pupils of this church.

In 1885 the pastor, Rev. D. C. Rankin organized a children's Mission Band, naming it the M. H. Houston, for a prominent and zealous Missionary laboring in China.

In 1888 two earnest-hearted women organized a woman's Society, known as the Catherine Watson Missionary Society, functioning so successfully that a hundred dollars was annually sent to the Central office. It combined Foreign and Home, but antedating this was Home work when March 11, 1873 by a few consecrated prayerful women, the Ladies Aid Society came into being. In five years they contributed more than nine hundred dollars to necessary and benevolent causes. Never refusing to respond to a call made for help. In existence until June 1917, at that time joining for wise reasons the Younger Society, Martha Davis Memorial. In May 1919 Catherine Watson Missionary Society and Martha Davis Memorial merged into the Woman's Auxiliary of North Mississippi Presbyterial on the Circle plan.

The Auxiliary and two Circles bearing the names of loved and revered women of the church now resting in "Hill Crest" our sacred "God's Acre," Martha Davis-Catherine Watson and Frances Craft.

A Business Circle is also included. Eight organists during three hundred years have given of their talents and time without compensation, a loving and willing service.

Following the Melodeon, cabinet organs were installed, the first pipe organ used for the first service in March 1885. Each one, officers and members not in office, are endeavoring with God's help to be faithful, alert, ready to answer the call of duty and what seems best for the loved church.

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THE 5,000 CLUB

I desire to mention two chairmen, who though they faced a personal sorrow, never wavered for a moment in prosecuting their part of the club movement.

Brother N. D. Timmerman, pastor of the First Baptist Church of Clarksdale, a recent addition to the forces of the Lord in Mississippi, member of the State Convention Board for Riverside Association, was one of the first association chairmen to complete his organization of workers. After completing the organization he was called to the bedside of his father in South Carolina, who was ill. Upon being requested to help with the Five Thousand Club in other districts in the state he cut short his visit and rushed back to Mississippi, throwing himself whole-heartedly into the work of the Five Thousand Club, not only in his own association, but in six of the eight districts in Mississippi. He has secured his ten memberships also. Mississippi is to be congratulated upon this positive man of God and doer of deeds.

Mrs. J. D. Trussell, Waynesboro, W. M. U. chairmen for Wayne County Association, was called to the deathbed of her father who was expected to die at any moment; but she did not use this act of Providence as a reason for neglecting her responsibilities as W. M. U. chairman. She arranged with brother R. G. Joiner of Waynesboro, to carry on her work until she returned. Her father was called to his heavenly home, and a few days thereafter Mrs. Trussell was again throwing her personal efforts into the work of the Lord. Brother Joiner and Mrs. Trussell secured most of the fifty memberships from Wayne County. Brother Joiner personally secured twenty-two and Mrs. Trussell twelve. They are still carrying on and expect to do so until the Five Thousand mark is

reached. Truly these chairmen and workers are proof-positive of the certainty of Christ's promise to "go and I will be with thee."

Frank E. Skilton

BLUE MOUNTAIN COLLEGE B. S. U.

On Sunday, November 22, our students were privileged to hear Mrs. W. G. Mize, wife of the superintendent of the Baptist Orphanage, who spoke at the morning church services and at noonday prayer meeting, bringing inspirational messages on "The Abundant Life" and also news from the Orphanage. This was especially fitting just at the season of Thanksgiving, when the heart of every Baptist should remember the Orphanage at Jackson.

Ella Frances Burnett, one of the union presidents, was in charge of B. T. U. assembly in the evening. The program was an interesting presentation of the Bible as the best of all literature.

Our students participated in the Thanksgiving services which were held at Lowrey Memorial Baptist Church on the morning of Thanksgiving.

—Eileen Stubblefield, Reporter

C. Z. Holland of Newton preached fifth Sunday morning in Derma. This is the church he pastored before going to Louisville Seminary. Brother Roy Lewis followed brother Holland as its pastor. Lloyd Taylor Shelton, a ministerial student at Mississippi College and a home boy, delivered the evening message. Large crowds greeted each speaker. These always have a warm welcome back home.

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